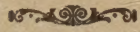
The Functions
of the
Subconscious Mind

By

DAVID V. BUSH



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Recent scientific research has revealed, beyond the world of the senses and beyond the domain of consciousness, a wide and hitherto hidden realm of human energies and resources.

These are mental energies and resources. They are phases of the mind, not of the "mind" of fifty years ago, but of a "mind" of whose operations you are unconscious and whose marvelous breadth and depth and power have but recently been revealed to the world by scientific experiment.

"The power of the subconscious is enormous," says Dr. Wilfred Lay; "to all intents and purposes it is illimitable. It is a source of power to us, which if we rightly understand it, we can draw upon just as we turn on power from a steam pipe or an electric wire."

Albert B. Olston, in "Mind Power and Privileges", has rightly said:

The subconscious is a stratum of mind, which, until recently, has been a mere mystery. Now that we are becoming more intelligent concerning its laws, powers, and characteristics, all of this is being turned to practical account. This vast field is no longer a matter of mere curiosity, but of most practical import.

No child was ever born defective or abnormal. There has come a shock—a fright, or a harmful suggestion—to the subconscious mind of the child at or after birth. This shock may come from the use of instruments in helping deliver a child at birth, or this shock may come an hour, a week, a month, a year or more after the child is born.

Andre' Tridon says:

Insanity, feeble-mindedness, and criminality are not inherited characters. They are often acquired through either

imitation or suggestion or both.* . . . In other words, insanity is no longer considered as a brain disease, or as a set of absurd symptoms grouped in varying clinical pictures. Insanity is an abnormal asset for the insane, a dream from which he does not awaken, and which supplies him with an abnormal form of wish-fulfillment.**

Henry Wood refers to the susceptibility of the infant mind to abnormality by suggestion, in the following:

But we may fancy that we have a crucial test in the cases of infants, the sleeping, insane, or idiotic, who are incapable of knowledge or mental operation. Not in the least. By well ascertained psychological law, all these influences are so present in the psychic atmosphere that they impress themselves upon unconscious mentality, and most of all upon the sensitive and passive mind of an infant.

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*See Volume VI, Fundamentals of Practical Psychology.

**If the reader is interested in pursuing this line of study, André Tridon in "Psychoanalysis and Behavior," page 146, says that "one case treated by Dr. Kempf at St. Elizabeth's hospital, Washington, D. C., offers good evidence that many apparently 'desperate' cases could be cured by the psychoanalytic technique," and follows with illustrations, after which the author continues: "It is difficult to avoid the conclusions that after being insane and recovering, she was better fitted for life, and had become a more interesting human type than before the onset of her neurosis."

The author finishes with these words: "Eighty per cent of the mentally diseased, he thinks, could be cured if properly treated. This applies, of course, to cases in which there is no destruction of nervous tissues."

A complete report of this interesting case will be found in the Psychoanalytic Review, for January, 1919, under the title, "The Psychoanalytic Treatment of Dementia Praecox", by Dr. Edward J. Kempf.

Dr. Kempf's theories are discussed in the last chapter of the present book. His ideas on the management of hospitals for the insane, which are very progressive, have been published under the title "Important Needs of Hospitals for Mental Disease," New York Medical Journal, July 5, 1919.

The subconscious mind of the child is subject to impressions from the outside world, at birth and after. A perfectly normal child may be made abnormal, while it is yet an infant, by wrong environment, conditions, or other "unfriendly" suggestions.

André Tridon cites the following case:

One of Kempf's patients let her parents bring her up as a perfectly irresponsible woman, and later, when that irresponsibility made her married life very unpleasant, instead of re-educating herself and solving her problems in a positive, constructive way, she accepted her relatives' dictum that "she was crazy", and became "crazy".

Kempf re-educated her; after becoming herself, she threw off the yoke of suggestion imposed upon her by silly relatives.

I have had many cases of abnormal adults who were considered mentally defective, who have been healed by the power of suggestion.*

Here is a typical case: Bennie was a thirty-four year old man brought to me by his mother and older sisters. Bennie, they said, was different from other boys. Bennie always had been different, and they thought Bennie always would be different.

The mother had had many children, one following closely upon the other, so that she was not in the pink of physical perfection, and Bennie paid the price of

*The reader will find in this volume information on the law of suggestion. For a further study of this we would refer him to The Psychology of Success, Volume II, and Other Methods of Healing, Volume VII, in The Fundamentals of Practical Psychology, and in Practical Psychology and Sex Life, by the author.

her worn-out system. When Bennie was born he was not as active as the other children. Bennie would lie on the bed apparently listless, indifferent to sounds or commotion about him. Bennie didn't "goo-goo", and play with his toes as much as the mother's other youngsters. Bennie didn't scream and "holler" and cry, like the rest of her children did. Therefore, at the very threshold of Bennie's mortal existence, the mother leaned over her infant and talked to him in most despairing and unpsychological terms.

She was sorry for her little Bennie, and she told him so. Other children could kick and run and romp, and play with their toes, get into a tantrum and show a temper, but Bennie wasn't like that. The rest of the family added to this "unfriendly suggestion," so that the first thing Bennie remembered, when he came to understand his mother's language, was that he was different from other children.

All during his babyhood and childhood, Bennie was protected and cared for, and carried around by the rest of the family on a mental invalid's chair—Bennie wasn't like other children. This was all little Bennie knew, and so he took life just as it seemed to be. He accepted the suggestion of his loved ones, and Bennie really thought he wasn't like other children.

The fact is that Bennie's mother had not given him enough physical vitality, and Bennie started on his life's journey recuperating at the first lap. They didn't even give him a chance to hit a high-chair for the home stretch. Bennie was handicapped, and so

when they brought him to me and began telling me that Bennie was not like other children, I told them that the first thing we would do would be to change the name Bennie. I said: "He is now a thirty-four year old man, we'll call him Ben."

Ben had been sent off to two schools for abnormal children, and in neither one of these schools for defective children could he make even the first grade. He was sent home, back to the family fireside where the suggestion on every hand, at every stroke of the clock, was that Bennie wasn't like other children.

When I said that we would call him Ben for he was as much of a man as I, Ben threw back his shoulders; Ben was thrilled. Bennie, by the turn of the hand, was changed into Ben.

We gave him suggestions, as the reader will find later explained in this book, and in others of the series of Fundamentals of Practical Psychology, and in two weeks Bennie was a new creature. Bennie had always wanted to be a carpenter; but when he spoke about building houses, instead of getting him some good tools and encouraging him in his effort, they bought him a little Christmas toy tool-chest with a miniature set of tools that a carpenter couldn't make a dollhouse with. My first instruction to the family was to get Ben a set of tools, and to get the best they could find. The genius had been touched. Bennie was a thing of the past. He was now Ben.

So we are speedily coming to the new point of view —to the psychological truth that persons who are

abnormal, aye, even the insane, are what they are because of "unfriendly suggestion".

Dr. Louis Walstein, in "The Subconscious Self," makes the following statement:

From the moment of birth—and, insofar as we have seen that organic, or splanchnic sensations are communicated to the brain, even before birth—begin the deposit and retention of subconscious impressions in the mind of the child, and so the foundation is laid for the development of that part of man's mental nature.

The beginnings of nervous disturbances, so frequent in our times, can be traced even further back, into the period of infancy: Many cases of sleeplessness, lack of appetite, and general restlessness in the infant are caused by surroundings which are exciting, and awaken prematurely the impressionability of the infantile mind, when it is of the greatest importance that restfulness and regularity should prevail.

A young boy of my acquaintance had an invincible dislike to music, and could not be prevailed upon to continue his piano lessons. I was impressed by the violence of his aversion, and, upon inquiry, was told that he was born and passed his infancy in a house next to a conservatory of music; no doubt, he had been constantly disturbed in his sleep by the discordance of sounds from a number of instruments played at the same time. Another showed a surprising and violent dislike to business. When I found that it was because of his inaptitude for the study of arithmetic, I learned that his first teacher was a person who looked upon his own profession as an unbearable drudgery, and was hence an object of the most violent dislike because of his gruffness and unfairness to the young and impressionable boy. The manner here was the efficient cause in creating a far-reaching dislike for the object of teaching, and had nothing to do with a lack of talent or natural gift.

A most striking illustration of this is found in an experience in the mental life of Helen Keller, as described by Dr. Walstein, in the same book:

The serious illness that threatened her life at the time, left the child of nineteen months with only those organs of sense unimpaired which we are accustomed to regard as the lower senses in man—those of touch, of taste and of smell. Her high degree of intelligence today—which enables her to converse with rare thoughtfulness and understanding, not only in English, but also in German and French, and to form a judgment quite her own of her surroundings, of events, and of persons—must have been entirely formed by impressions received through them, and, we may assume, by those that date back into babyhood.

Among her many accomplishments that for appreciating music is one of the most astonishing. She perceives it by feeling the vibrations of the instruments with her fingers placed lightly upon them, and even through the floor, when, as in one instance, it was covered with a thick carpet. For she is not only conscious of it, but is without a doubt swayed by its rhythm, either depressed by a melancholy strain like "The Old Folks at Home," or "Home, Sweet Home," or elated and pleasantly excited by a waltz or a galop. I have seen her deeply affected by the female voice which reached her through her fingers touching the throat of the singer. On another occasion she likened a dance played on the piano from the manuscript to "running water." The simile appeared to all of us as very apt. Three months later, she again made the same comparison upon hearing the same composition for the second time. She has, therefore, created a centre for musical impressions through the sensations of touch, just as we have one for the same order of impressions, with the important difference that ours is connected with the ear, while Helen Keller's is connected with the nerve-endings in the skin and muscles. Were it possible to recall true aural impressions in her case through the medium of touch—aural impressions that must have been received, of

course, before her nineteenth month—it not only would prove the force of subconscious impressions (being infantile), but would suggest the interesting question whether in such cases a connection is not established between the one centre that of hearing, and the other, that of touch, and thus create a new kind of mental process, peculiar to such cases.

With this purpose in view, I wrote to Mrs. Keller, who kindly sent me the titles of two plantation songs, which were commonly sung in her home in Alabama when Helen was a baby, but are not now generally sung, and which I could procure only in manuscript from the South. These tunes I played upon the piano, while she stood beside the instrument with her fingers resting upon its wooden frame. Care was taken, of course, that she should know nothing of my intentions, and that she should be taken unawares. The effect was striking. The young woman, now just entering upon her sixteenth year, became greatly excited, laughed, and clapped her hands, after the first few bars of "Way Down in the Meadow a'mowing of the Hay."

"Father carrying baby up and down, swinging her on his knee!" "Black crow! Black crow!" she exclaimed, repeatedly, with manifest emotion. Miss Sullivan and several ladies present were greatly astonished at the result. On hearing the second song, "The Ten Foolish Virgins," the same effect was produced. It was evident to all those who were present that the young lady was carried back to her early surroundings, even into the time of life when she was carried about by her father; but we could not find a meaning for the words "black crow." I considered it prudent not to question her, but applied by letter to her mother, who was kind enough to send an early reply. Mrs. Keller said: "What you wrote interested us very much. The 'Black Crow' is her father's standard song, which he sings to all his children as soon as they can sit on his knee. These are the words: 'Gwine long down the old turn row, something hollered, Hello, Joe!' etc. It was a sovereign remedy for putting them (the children) in a good humor, and was sung

to Helen hundreds of times. It is possible she remembers it from its being sung to the two younger children as well as to herself. The other two, I am convinced she has no association with, unless she can remember them as she heard them before her illness. Certainly before her illness her father used to trot her on his knee and sing the 'Ten Virgins,' and she would get down and shout as the negroes do in church. It was very amusing. But after she lost her sight and hearing it was a very painful association, and was not sung to these two little ones" (the younger children).

It was quite clear that the child, after she was nineteen months old, might have received an impression of the "Old Crow" song when it was sung to the younger children, through the peculiar vibrations communicated to the floor of the room; but the other two songs could only be perceived through the ear when she was a baby younger than eighteen months, and could hear, and are, therefore, a part of her earliest memory. We are, therefore, justified in assuming that the vibrations of the piano from the two plantation songs communicated to her by the touch, over fourteen years later, have traveled to the center where her early aural impressions are stored up, and that they, in their turn, reawakened the memory of the Old Crow song, which she had heard before her illness, and possibly also had felt by vibrations afterwards when it was sung to the younger children.

What evidence that the impressionable baby minds are receptive to suggestions! Either for good or bad. How true that insanity, defective children, and abnormal people may be the direct result of suggestion!

Dr. Winbigler says:

The law of suggestion may be stated as follows:

1. Mind is impressible by suggestion and it will carry out the same to its ultimate conclusions, unless there is a hindering, competing idea or physical inability or impediment.

2. The subconscious mind accepts a statement or suggestion and will carry it out completely unless a counter-suggestion is made by the conscious mind or by another.

3. The suggestion is accepted by the subconscious mind as true, unless antagonized by an opposite statement either by the conscious mind or the mind of another.*

4. The external channels of suggestion are the voice, face, expression, demeanor, gesture, word, and personality.

It does not matter how old we are or how far we have progressed, genius is still asleep in the subconscious mind. It is a matter of arousing this genius by suggestion, so that each one will develop the latent power within.

Albert B. Olston shows the spontaneity and immanence of genius, in the following:

Among men of genius the activities in the subconscious stratum have not always been so quiet, but have greatly disturbed the person, made him feel that something was struggling for birth. This fact is well illustrated by the remarks of the great genius Schopenhauer in speaking of the great work he expected to bring forth. He said:

"Beneath my hand, and still more in my head, a work, a philosophy, is ripening, which will be at once an ethic and a metaphysic, hitherto so unreasonably separated, just as man has been divided into body and soul. The work grows, and gradually becomes concrete, like the foetus in the mother's womb. I do not know what will appear at last. I recognize a member, an organ, one part after another. I write without seeking for results, for I know that it all stands on the same foundation, and will thus compose a vital and organic whole. I do not understand the system of the work, just as a mother does not understand the foetus

*See Mental Telepathy and Vibration, Vol. IX. in this series.

that develops in her bowels, but she feels it tremble within her. My mind draws its food from the world by the medium of intelligence and thought."

Two things stand out in bold relief in Schopenhauer's case. First is his own implicit confidence in the great truth and worth of what should be born as a whole. A confidence that might be called a gigantic egotism. And yet, from his premise it was but natural, and quite necessary. He believed in the powers that were at work within him. In the second place, we notice the extreme automatism (as it were) of the formation of the fragments into a complete system. The same has been experienced by many.

"One of the greatest pleasures of my life," said David Belasco, "is in taking raw material and developing and moulding it. To me it is a delight to play on the human emotions: to watch the bud of imagination expand and the latent but dominant talents awaken and come to life."

The creations of genius, for instance, can only be explained by assuming that they result from the spontaneous action of that part of man's mind freed from the chains which the intellectual, the purposely "educated" part of the mind, has wound round it. The artist will himself ofttimes confess that he cannot explain how his best work has been done; he can but rarely attain the same degree of creative freedom at will. Every one of us has such moods when it appears as if some other power than that over which we have control speaks or acts out of us.

There are moments when the mind has, as it were, shaken off the oppression of the selecting will, when self-criticism is ignored, and conceptions in thought or form spring into life without effort. Difficult problems, intricate situations, are treated with surprising facility; and when we relapse into our accustomed condition, it is as if we had fallen from

a height, or if another, a more powerful individuality had existed in us for the time. We have a name for such moments; we call them inspired, and thus erroneously go outside of ourselves for an explanation, instead of finding it deep down in our subconscious self, the germs of which were sown perchance far back in our childhood, developed by our surroundings, added to by conditions beyond our control, and not chosen by those who were preparing the material for our mental development. So far from being the cause of our mood of "inspired" productiveness, this carefully directed mental "education" was really efficient only in recalling us to our ordinary, sober and "rational" state.

It is through the subconscious self that Shakespeare must have perceived without effort great truths, which are hidden from the conscious mind of the student, that Phidias fashioned marble and bronze, that Raphael painted Madonnas, and Beethoven composed symphonies. Shelley, for instance, frequently sees odors, feels light and shade, and is moved by things incorporate. It is futile to attempt an explanation of these artistic phenomena from the purely conscious point of view, and it is for this reason that all efforts of analysis fail to make us understand the workings of genius, which we realize but cannot follow. It is precisely by reason of the ingenuousness, the naivete of genius that perception does not approach the subject through the conscious channels; it is entirely without purpose, without analysis, without induction. What seems to us the result of most minute observation and subtle reasoning has been spontaneously, subconsciously apprehended by the artist; it is, I should say, an elemental process of unreasoning impressionability, which with us is rare and fitful, whilst it is the normal, well-nigh constant mood of the poet and the productive artist. Such minds, as Dowden expresses it, are the descendants not so much of their direct progenitors as of the whole human race. Hence the universality of their works, and their unfailing wisdom, and the absolute beauty of form in which they are clothed.

Thus writes Louis Walstein, in "The Subconscious Self".

And Gustave Geley, in "From the Unconscious to the Conscious", agrees with him:

This subconscious influence is sometimes imperative and supreme; it is then called "inspiration."

Under its influence the artist or the inventor produces his work (sometimes a masterpiece) at one stroke, without pondering over it or reasoning about it; it often transcends his design without effort on his part. The subconscious inspiration is sometimes experienced in sleep in the form of lucid and connected dreams.

Thomas Jay Hudson, in his epoch-making book, "The Law of Psychic Phenomena", gives an explanation, based on psychological laws so far as yet known, about the "genius" which manifests in some persons. He says:

The subjective mind, or soul, of man possesses the inherent power to perceive, under certain exceptional conditions not clearly defined, those operations of nature which are governed by fixed laws. It was by means of this power of instantaneous perception of the laws of numbers that Zerah Colburn, before his objective education was sufficient to enable him to understand the power of the nine digits, was enabled instantly to state the cube root of any number that was given him. He could never give any explanation of the means by which the result was accomplished. It was beyond his own objective powers of comprehension. He simply perceived the truth.

It was this power that enabled Blind Tom to perceive the laws of the harmony of sounds. He was without objective education, and devoid of the capacity to acquire one; but from the moment when he discovered an old piano in an

unused room of his master's mansion, he was able to improvise beautiful melodies, and to reproduce with remarkable accuracy a piece of music after once hearing it played.

This is a power which transcends reason, and is independent of induction. Instances of its development might be multiplied indefinitely, but it is not necessary in this connection to enlarge upon a fact which will receive the instant assent of the intelligent reader when his attention is called to it. In this objective existence of ours, trammeled as is the human soul by its fleshly tabernacle, it is comparatively rare that conditions are favorable to the development of the phenomena. But enough is known to warrant the conclusion that when the soul is released from its objective environment it will be enabled to perceive all the laws of its being, to "see God as He is," by the perception of the laws which He has instituted. It is the knowledge of this power which demonstrates our true relationship to God, which confers the warranty of our right to the title of "sons of God," and confirms our inheritance of our rightful share of His attributes and powers—our heirship of God, our joint heirship with Jesus Christ.

How did Jesus obtain the scientifically accurate and exclusive knowledge of the laws pertaining to the exercise of subjective power, of which every act and word of His demonstrates His possession?

The ready and easy answer of unreasoning faith is, "miracle." But is it necessary in this case to invoke the aid of such an explanation? Clearly not. Without entering upon the discussion of the vexed question of the possible existence of the power to work a miracle, it must be held as a self-evident proposition that we should never convert an event into a miracle when there is a satisfactory explanation within the known laws of nature.

In this case the necessity does not exist to presuppose a miraculous intervention of Divine Power, since God has given to every human soul the inherent power, under certain conditions, to perceive and comprehend the fixed laws of

nature. What those conditions are, we may never know. That they exist, the events within common knowledge amply demonstrate. That they are exceptional, goes without saying. No one man has ever been able to perceive all the laws during his objective existence. One perceives the law of numbers, another that of the harmony of sounds, another that of the harmony of colors, and so on.

Jesus Christ perceived spiritual law.

That His intuitions were scientifically exact, so far as they pertained to the subject of His physical manifestations in healing the sick, is amply demonstrated by comparison of what He did and said with the discoveries of modern science within this, the last quarter of the nineteenth century.

It was this power of perception of truth without the necessity of resorting to the slow and laborious processes of induction that enabled Christ to divine the whole law of mental therapeutics. Science, after 1900 years of induction, has demonstrated the fact that He perceived the whole law, and applied it with scientific accuracy. The most marvelous part of it all is that the account of it has been preserved and transmitted with such fidelity of scientific detail.

Dr. Winbigler says:

Inspiration, genius, power, are often interfered with by the conscious mind's interposing, by man's failing to recognize his power, afraid to assist himself, lacking the faith in himself necessary to stimulate the subconscious so as to arouse the genius asleep in each.

The careful reader of the following chapters in Applied Psychology and Scientific Living will learn some of the important laws which will teach him to recognize his genius so that "the power within" will be put to work stimulating his latent talents.

THE SUBCONSCIOUS MIND—Continued

Prodigies—Original Knowledge—Universal Mind

Prodigies of all kinds—musical, mathematical, and otherwise, are subconscious conditions.

Albert B. Olston says:

Numerous illustrations could be given of the marvelous mathematical abilities of many children. Objective education only resulted in hiding the spontaneous faculty. . . . Another illustration of how the subconscious mind works I take from Holmes' Life of Mozart:

The purely subjective nature of musical production is well illustrated by the great genius Mozart, in his answer to a boy who asked him how he should begin in order to compose. "You must wait."

"You," said the boy, "composed much earlier." "But," replied Mozart, "I asked nothing about it. If one has the spirit of a composer, **one writes because one cannot help it.**"

No better description can be given of how a great musical genius composes, and from which stratum of mind music has its birth, than the following paragraphs from a letter written by Mozart to a friend:

"You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following, for I myself know no more about it, and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer, say, traveling in a carriage, or walking after a good meal, or during the night when I cannot sleep—it is

on such occasions that my ideas flow best and most abundantly. Whence and how they come I know not, nor can I force them. Those ideas that please me I retain in my memory, and am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs to me how I may turn this or that *morceau* to account, so as to make a good dish of it, that is to say, agreeable to the rules of counterpoint, to the peculiarities of the various instruments, etc.

"All this fires my soul, and, provided I am not disturbed, my subject enlarges itself, becomes methodized and defined, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue at a glance. Nor do I hear in my imagination the parts successively, but I hear them, as it were, at once."

You will notice this genius of the great composer is unaccounted for by him. How he came by his "illumination", as the Hindus would call it, he did not know, and some of the necessary steps to tap this genius, may not be fully understood, but that "genius is asleep in the subconscious" is scientifically believed now. The study of the subconscious mind is the cardinal thing for all who would seek to have their genius brought to the surface.

Every day biography relates this. You need only read any reputable biographical series to understand this.*

*In Chapters 7 and 8 in Psychology of Success, I have shown how some of the greatest men were, one time or another, considered "dunces, dullards, and asses". In the same volume, I have given the two great laws, psychological and physiological, which tapped their genius. The same may be done by others. Above all, remember that you are a genius—your "genius is asleep in the subconscious."

Dr. Hudson notes many remarkable prodigies, among which are the following:

Of mathematical prodigies there have been upwards of a score whose calculations have surpassed, in rapidity and accuracy, those of the greatest educated mathematicians. These prodigies have done their greatest feats while but children from three to ten years old. In no case had these boys any idea how they performed their calculations, and some of them would converse upon other subjects while doing the sum. Two of these boys became men of eminence, while some of them showed but a low degree of objective intelligence.

Whately spoke of his own gifts in the following terms:

"There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at cyphering, and have continued so ever since."

Professor Safford became an astronomer. At the age of ten he worked correctly a multiplication sum whose answer consisted of thirty-six figures. Later in life he could perform no such feats.

Benjamin Hall Blyth, at the age of six, asked his father at what hour he was born. He was told that he was born at four o'clock. Looking at the clock to see the present time, he informed his father of the number of seconds he had lived. His father made the calculation and said to Benjamin, "You are wrong 172,000 seconds." The boy answered, "Oh, papa, you have left out two days for the leap years 1820 and 1824," which was the case.

And Dr. Schofield tells of the celebrated case of Zerah Colburn:

Zerah Colburn could instantaneously tell the square root of 106,929 as 327, and the cube root of 268,336,125 as 645. Before the question of the number of minutes in forty-eight years could be written he said 25,228,810. He immediately gave the factors of 247,483 as 941 and 263, which are the only two; and being asked then for those of 36,083, answered none; it is a prime number He could not tell how the answer came into his mind. He could not, on paper, do simple multiplication or division.

And how do we explain such marvels of mind?

The subconscious receives some of its knowledge from the five senses, through the conscious mind and from other minds by telepathy.

It is the great connecting link between the body and the Eternal Spirit of this universe and makes it possible, by virtue of its intuition, spiritual perception, and perfect faith, for man to appropriate all that the universal Mind has to give.

The former general inexplicability of such feats is expressed in the following:

Berthelot, the great French founder of modern synthetic chemistry, once stated in a letter to a close friend that the final experiments which led to his most wonderful discoveries had never been the result of carefully followed and reasoned trains of thought, but that, on the contrary, "they came of themselves, so to speak, from the clear sky."

Charles M. Barrows, in "Suggestion Instead of Medicine," says:

If man requires another than his ordinary consciousness to take care of him while asleep, not less useful is this same

*See Volume IX of this series.

psychical provision when he is awake. Many persons are able to obtain knowledge which does not come to them through their senses, in the usual way, but arrives in the mind by direct communication from another conscious intelligence, which apparently knows more of what concerns their welfare than their ordinary reason does. I have known a number of persons who, like myself, could tell the contents of letters in their mail before opening them. Several years ago a friend of mine came to Boston for the first time, arriving at what was then the Providence railroad station in Park Square. He wished to walk to the Lowell station on the opposite side of the city. Being utterly ignorant of the streets as well as the general direction to take he confidently set forth without asking the way, and reached his destination by the most direct path. In doing this, he trusted solely to "instinctive guidance," as he called it, and not to any hints or clews obtained through the senses. . . .

An eminent professor in an American university once told the present writer that, while spending a vacation in the country, he fell from a horse he was riding, and was so badly hurt that he lost consciousness. How long after the accident he lay upon the ground he could not tell, but, while still unconscious, he got up, led the horse home (a distance of about two miles), and put him into the stable where he belonged. According to the popular belief, one might say, here was a man who did not know anything; yet during this condition of unconsciousness he did what would have been impossible unless he did know something.

So we are prepared to agree with Atkinson and Beals, when they say:

From the region of the superconscious comes that which is not contrary to reason, but which is beyond ordinary reason. This is the source of illumination, enlightenment, genius, inspiration. This is the region from which the true poet obtains his inspiration, the exceptional writer his gift, the real

seer his vision, the veritable prophet his knowledge. Many have received messages of this kind from the region of the superconscious, and have thought that they heard the voice of God, of angels, of spirits—but the voice came from within. In this region are to be found the sources of intuition. Some of the superconscious faculties are higher than are others, but each has its own part to play. Many a man has received inspiration from within, and has given a message which has astonished the world. Many poets, painters, writers, sculptors, have acted upon the inspiration received from their superconsciousness. Certain great poems, certain great writings, certain great pictures, certain great statues, have about them an indefinable something which appeals to us and makes us feel their wonderful strength—that mysterious quality absent from the productions of ordinary mental effort.

There have been many geniuses and prodigies who have tapped the unlimited knowledge of the infinite and who seemed to have understood everything without any effort at all. It is said that Sir Isaac Newton who, in mathematics as applied to science, reigns monarch of all, got his wonderful knowledge without any conscious effort. It simply seemed to come to him from out of space—the universal Mind.

Descartes, with his great intellectuality and philosophical system, did not have any ordinary formal education—like Lincoln, handicapped; like the great Newton, his knowledge and wisdom seemed to come from an unknown source—the universal Mind. All prodigies have knowledge which comes from somewhere they know not where nor how. The mind of man acts as a photographic plate, and when certain fundamental laws are touched at the right time, the photographic plate in the mind of man snapshots the great reservoir of

wisdom and knowledge of the infinite, and these in turn are given to the world, they know not how.

Or it may be explained as a magnet. All human beings are mental magnets with more drawing power than the electrified steel magnet, and when we get in tune with the Infinite, these spiritual, mental magnets draw from the universal Source of all knowledge, unlimited understanding.

Mathematical prodigies are legion—people who are able to solve the abstruse problems as quickely as enunciated by someone else—and yet they know not how it is done. This is all a subconscious condition.

A man who had never been through the fourth grade in the public school, who had been in the butcher and grocery business all of his life, came to me a few years ago with a scheme of harmony that he thought no one in the world had known. It was a commonly understood law of vibration and harmonics as related to matter. He had worked this out to a nicety, had even drawn diagrams to illustrate it. These diagrams were made with all of the art of a skilled mechanical drawer and yet he had never had a lesson in drawing.

He said that at various times, about two o'clock in the morning, he would waken and get impressions, which he would get up and jot down. These experiences came to him intermittently during a series of years. Finally he had a perfected system of harmony in matter, and yet he never knew that anyone else had thought of the same thing.

The subconscious mind is the storehouse of all knowledge. We can draw from the universal Mind any

original knowledge along any line which we may desire; that is one reason why there is no need for anyone to be just mediocre, because, down in the depths of the subconsciousness, there are latent powers and talents which, if brought into expression, can make of one a genius along any line.

It is very commendable to have a high school, college and university education—sometimes; but if you have been denied this privilege you still have the power within, by proper concentration, to draw from the universal storehouse of knowledge that which you may desire.

Hudson says:

> Countless examples might be cited to show that in all the ages the truth has been dimly recognized by men of all civilized races and in all conditions of life. Indeed, it may be safely predicated of every man of intelligence and refinement that he has often felt within himself an intelligence not the result of education, a perception of truth independent of the testimony of his bodily senses.

It is this mind power, or mind current, which is so pertinent in this great day of ours, and which each person ought to try to understand; for the success, health, and happiness of each of us depend upon our relationship to and understanding of the multitudes of thought currents which reach and affect us.*

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*This is discussed in the chapter on Vibration, in this volume, also Volume IX in this series.

THE SUBCONSCIOUS MIND—Continued

Different Degrees in Animal and Man

Every person comes into the world with a well-developed subconscious mind and seems to function largely in that subconscious mind until about the age of twelve. When a baby is creeping, or able to sit propped by pillows, it responds to noises around about; when it laughs or cries while in its infancy, it is functioning in the subconscious mind; but as the child gradually tries to adjust itself to the external conditions that are around him, there is such a demand for objectifying that he gradually develops a phase of mind which we call the conscious or objective mind.

All is mind and all mind is the same, but there are different degrees of this mind, ranging all the way from the conscious mind of man and beasts, to the universal or cosmic mind.

Now, for practical purposes to which we will put our subconscious mind, let us take the simple statement that "man has two minds." These two minds are part of the one great universal subconscious mind, which has other degrees as well, as mentioned above. Every person has at least two degrees of this mind. We call them the conscious or objective mind and the subconscious or subjective mind.

The subliminal, or subconscious, mind (which, the late Professor James says, is the greatest discovery of one hundred years) is one and the same "mind," but a different manifestation of it.

Dr. Morton Prince seems to agree with Professor James, and says:

> As one of our foremost psychologists has said, the subconscious is not only the most important problem of psychology, it is *the* problem.

So we see, then, that the mind of man has two distinct phases of content and action: the conscious and the unconscious, and the subconscious; or the objective and the subjective.

J. D. Beresford, who wrote the introduction to Dr. Gustave Geley's "From the Unconscious to the Conscious," makes this assertion:

> I believe that, in fifty years' time, Dr. Geley's "From the Unconscious to the Conscious" will be looked upon as bearing the same kind of relation to the discoveries of the twentieth century that Darwin's "Origin of Species" bore to the nineteenth. . . . And we must remember that Dr. Geley comes before us backed by the authority of the practical scientist and scholar. . . . He was chosen by scientific men of the highest standing and repute, such as Professor Charles Richet and Camille Flammarion, to be the director of the International Metaphysical Institute, in Paris.

In his book referred to above, Dr. Geley says:

> It is only in our own day that subconscious psychology has forced itself on scientific criticism. Entirely disregarded till the nineteenth century, it was then considered only as

the anomalous outcome of disease or accident; it now asserts its increasing importance, and henceforward all researches and all new discoveries form parts of its domain and extend its reach.

Many authorities on the science of mind are in accord with Dr. Geley; among them, Dr. Charles Barrows, who says:

Indeed, modern psychologists claim that man is endowed with more than a single consciousness—that two distinct consciousnesses, or even a greater number, may coexist in one and the same living brain, each having its own peculiar means and mode of manifestation, while neither is aware of the presence of the others. The conception of mind, which we have so long regarded as one unified intelligence, as being thus split up, will strike the novice as bizarre; and some readers may account the doctrine a blank heresy. But it has come to be accepted by science; and the remarkable experiments made by Gurney, Janet, Binet and others, serve to establish its truth, while the well-known phenomena of "post-suggestion" are unaccountable on any other hypothesis.

I have treated with marked success patients who did not realize that I was trying to help them or take any notice of what I was doing.

Frederick W. H. Myers, the English essayist and investigator of psychic phenomena, referred to the subconscious as a "level of consciousness" existing below the ordinary level or plane of everyday consciousness —"below the threshold." This phase of the subconsciousness he termed "subliminal consciousness." . . . Myers again refers to this by the term "subliminal self."

Coriat says:

Or to draw an analogy from physics, consciousness is only the visible portion of the spectrum—the invisible, ultra portions are our subconscious selves.

The conscious mind is that which we use in reasoning, judging and arguing, that which we use during our "awake" state; and this mind is under the control of the will. It acts voluntarily at our will and command. We might call it the intellect.

As Heywood, in "Personal Efficiency and Mind Power Building," says:

One of the best explanations that has been made of the conscious and subconscious mind of every human being is by comparing them to coral islands. On the surface there is a little circular ridge of red rock surrounding a lake of shimmering green water, and on this ledge a fringe of tropic vegetation. This is all there is to be seen on the surface, with no suggestion of that mighty structure extending down to the ocean's bed built by uncountable millions of coral creatures.

The human mind of even the humblest person is like this coral island. It is built up with the associated sense impressions of all past experiences. In the passing moment, certain perceptions, emotions, impulses and ideas are sparkling in the sunlight of consciousness.

The author of "Health and Self-mastery through Psychoanalysis and Autosuggestion", tells us:

The importance and vastness of the unconscious as a psychic content may be realized when we use the simile of Dr. G. Stanley Hall, who compares the mind to an iceberg floating with one-eighth visible above the water and seven-

eighths below—the one-eighth above representing the conscious, and the seven-eighths below, the unconscious. The influence and controlling power of the unconscious desires over our thoughts and actions may be said to be in this relative proportion. Thus, the saying, "He does not know his own mind," is literally true of all of us.

In "Subconscious Power" is found the following interesting analogy:

Some writers have compared the subconscious and the conscious regions of the mind to the visible and invisible portions of the solar spectrum. Science informs us that the visible portion of the solar spectrum, with its red, orange, yellow, green, blue, indig and violet rays, is bounded on its lower side by a region of infra-red rays and on its upper side by a region of ultra-violet rays, these invisible fields of light extending almost indefinitely in either direction. These hidden rays are invisible to our unaided eyes, but are recorded by delicate scientific instruments. The larger part of the heat rays emanating from the sun is invisible to us, and forms a portion of the infra-red field of the solar spectrum. Likewise, the major portion of the chemical changes in the vegetable world, upon which depend the life and growth of the plants, results from the action of the ultra-violet rays which are invisible to our unaided eyes, but which our scientific instruments faithfully record. The most powerful rays of light, those which produce the most marked effects upon living creatures, are the invisible ultra-violet rays—the rays of "dark light," as they have been fancifully styled.

Other writers have compared the conscious and subconscious planes of mentation to a small luminous circle, surrounded by a great ring of twilight; and, beyond this, an indefinite darkness—the events occurring in that twilight region, and in that night region, being quite as real as those occurring within the luminous circle. Others still have

likened the mind of man to the earth, with its great underlying deposits of coal and oil, in which slumber latent light, heat and other forms of potential energy, force and power, awaiting but some appropriate stimulus to bring to the surface the materials from which those forces may be released.

As Hudson says:

Man has two minds, each endowed with separate and distinct attributes and powers. Under certain conditions each is capable of independent action. The conscious or objective mind takes cognizance of the objective world. The five physical senses are the channels through which it works. It is the outgrowth of man's physical necessities. "It is his guide in his struggle with his material environment." Its highest function is that of reasoning.

The subjective mind takes cognizance of its environment by means independent of its physical senses. It perceives by intuition. It is the seat of emotions. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

The subconscious or subjective mind is that which controls our involuntary actions: the beating of the heart, the circulation of the blood; it is that which controls all organs of the body that function without our conscious thought.

Ninety per cent of everything we do is under control of the subconscious mind. You must remember this, that you may see the great necessity of understanding how to use the subconscious mind for your success, health, prosperity, love, joy, peace and harmony.

The differing functions of the objective or conscious mind, and the subjective or subconscious mind, are described, by Dr. Geo. C. Pitzer, as follows:

The objective mind is the mind which results from organization, and it may be regarded as the function of the brain. It is the mind with which we do business; the mind that operates through the five physical senses. It comes, develops them, matures, and finally declines and dies with the physical body. It controls in a great measure, all voluntary motion. We call this the "brain mind." It is capable of reasoning both deductively and inductively.

The subjective or subconscious mind is a distinct entity. It occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions, conditions, and sensations of the body. While the objective mind has control over all of our voluntary functions and motions, the subjective mind controls all of the silent, involuntary, and vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and development, are positively under the complete control of the subjective mind. This was the only mind animals had before the evolution of the brain; and it could not, nor can it yet, reason inductively, but its power of deductive reasoning is perfect. And more, it can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. It never dies. We call this the "soul mind." It is the living soul. It is capable of sustaining an existence independent of the body.

Now, in proper, healthy or normal conditions of life, the objective mind and the subjective mind act in perfect harmony with each other. When this is the case, healthy and

happy conditions always prevail. But, unfortunately perhaps these two minds are not always permitted to act in perfect harmony with each other; this brings mental disturbances, excites physical wrongs; functional and organic diseases.

Our unconscious is a tremendous storage plant full of potential energy which can be expended for beneficial or harmful ends. Like every apparatus for storing up power, it can be man's most precious ally, if man is familiar with it and, hence, not afraid of it. Ignorance and fear, on the other hand, can transform a live electric wire into an engine of destruction and death.*

If you have any doubts as to whether you have two minds or not, I call your attention to what takes place during the administration of ether, when the conscious mind no longer has power to think and reason or to register sensations, whether of joy, fear or pain. The patient on the operating table, when etherized, is still living, but unconscious of his surroundings, the instruments, the blood. He is unaware of danger or peril. The patient has a conscious mind, but this conscious mind has been put out of business for the time being. The subconscious mind is still active, because the heart and the respiratory organs continue to function.

In fact the subconscious mind never rests—when it stops, man ceases to live. The subconscious mind works day and night—ceaselessly, endlessly it continues. Therefore, how easy it is to see that ninety per cent of all our life's activities are controlled by the subconscious mind.

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*For practical application of these laws, see Practical Psychology and Sex Life, by the author.

Relative to the different degrees of mind, someone has poetically expressed it thus:

The subconscious, in fact, is discovered to be not merely a simple "other mind," but rather to be a greater region of "other consciousness" mental activity, having its plains and its mountain peaks, its highlands and its lowlands—the great area of your new mental empire.

Baudouin believes that:

The trend of contemporary psychology is to seek in the mind, at a lower level than that occupied by the fully conscious faculties, other forms of mental life which are deeper and less conspicuous.

Dr. Hudson is so deeply convinced of the duality of the mind that he says:

It is entirely safe to say that not one fact has yet been brought to light, by the psychological experts of this or any other age, that disproves, or tends to disprove, the fundamental fact of the dual character of man's mental organism. It is equally safe to aver that there is not one fact or phenomenon within the whole range of the physical sciences that disproves, or tends to disprove, the fact of duality.

That the duality of mind is not a new idea is pointed out by Dr. Winbigler in the following:

There have been numerous efforts to prove the existence of two minds, with varying success, from Plato to Hudson.

Of the theory of duality, Hudson, when discussing the law of mental medicine, says:

Thus, the theory of duality has been dimly floating around in the minds of various philosophers, from the time when

Greek philosophy ruled the intellectual world until the present age, without seriously affecting the trend of psychological thought.

The dual mind, or the dual self, as two distinct entities, is generally accepted now by most leading psychologists as a unit of mind, not a dual mind within man; it is now understood that the mental unity has many phases, many levels, many planes and regions of manifestation and expression.

A strange but expressive illustration of the operation of the two minds was well demonstrated in a six-day bicycle race at Madison Square Garden, some years ago. Toward the end of the race the riders became seized with delusions and hallucinations. They imagined that people were trying to interfere with them and they went out of their course in order to avoid imaginary obstacles.

Indeed, man has his mind divided into two distinct parts—and then more.

Many persons who would study the laws of self for purposes of self-development, are inclined to be incredulous at first of the suggestion that man has many minds or many phases of the same mind. Paul Bousfield says:

If one were to tell the ordinary laborer that water is composed of two gases, which, when combined, form a liquid, he would probably be quite incredulous, and possibly in his ignorance might even deny emphatically any such possibility, on the grounds that it was against all common sense and experience; he failing to realize, of course, how very limited were both his sense and his experience. In spite of his feel-

ings of absolute certainty, and in spite of complete faith in the unshakable logic behind his belief, he would be wrong.

While it is not to be expected that many readers of this book, will deny the existence of the unconscious part of the mind, it may well be that many will fail to realize that it is of more than theoretical value.

Dr. Morton Prince, eminent authority on the unconscious mind, says:

When speaking colloquially of the content of consciousness we have in mind those ideas or components of ideas—elements of thought—which are in the focus of attention, and therefore that of which we are more or less vividly aware. If you were asked to state what was in your mind at a given moment, it is the vivid elements, upon which your attention was focused, that you would describe. But, as every one knows, these do not constitute the whole field of consciousness at any given moment. Besides these there is in the background of the mind, outside the focus, *a conscious margin or fringe* of varying extent (*consisting of sensations, perceptions, and even thoughts*) *of which you are only dimly aware.* It is a sort of twilight zone in which the contents are so slightly illuminated by awareness as to be scarcely recognizable. The contents of this zone are readily forgotten, owing to their having been outside the focus of attention; but much can be recalled if an effort to do so (retrospection) is made immediately after any given moment's experience. Much can only be recalled by use of special technical methods of investigation. I believe that the more thoroughly this wonderful region is explored the richer it will be found to be in conscious elements.

That man has two minds is proved by the fact that while the conscious mind sleeps under an anaesthetic, the subconscious is still active, receptive to ideas, and

responds readily to suggestion. Dr. Charles F. Winbigler says:

Surgery, the most scientific branch of medical practice, uses the regular anaesthetics, and those are for ordinary practices the quickest, but in serious heart trouble where they cannot be used, profound anaesthesia can be produced by suggestion. Suggestion has been so used in Germany, in France, and also in our own country. It has also been used effectively for parturition, dentistry, and minor surgery.

The subconscious mind never sleeps; if it were to fall asleep all the functions of the body would cease and death would ensue.

Says Warren Hilton, in "Processes and Personality":

This subconsciousness is a reservoir of unfathomable depth; consciousness is but a passing ripple upon its surface.

And the opinion of Duckworth, in regard to the varying degrees of the subconscious, and its amenability to suggestion, agrees with that of Dr. Prince. Duckworth says:

When the alarm clock goes off in the morning we start the day with a getting-up consciousness. This is followed by a breakfast consciousness the getting-to-the-city consciousness, the lunch consciousness, the going-to-the-club consciousness.

Again, to understand the two degrees of the great universal subconscious mind in man, you have only to recall what a hypnotist can do with a subject who is under hypnotic influence. Under hypnosis, a most respected and dignified citizen, if he be a good subject, will do any foolish and outlandish thing at the command of the hypnotist. The hypnotist has only to tell him that he

is a rooster, and your dignified banker will flop his arms at his side, bend his knees in a half-squatting position, and attempt to crow like a rooster. The hypnotist may tell the subject that his leg has been cut off and the subject will believe it. He may then tell some other subjects under hypnosis that "this leg has been cut off," and these men will pretend, at the command of the hypnotist, to be doctors, and will, while under the influence, pantomime putting the leg back into its position.

Hugo Münsterberg is authority for the following:

> The hypnotized person is ready to perform any foolishness; is not influenced by any considerations of tact and taste and wisdom and respect.

Hypnosis is the suspension of the conscious mind by suggestion while the subconscious mind is still alive, active and forceful.

But not only man has these two degrees of mind; namely, the conscious and the subconscious. This is also true of animals—I believe of all the lower animals This is why snake-charmers have control over reptiles. This is how magicians, such as appeared before the Egyptian Pharaoh, performed their wonderful feats three thousand years ago—by hypnosis of animals.

By a slight pressure in the neck region, it is possible to make a wild excited asp (hooded snake) suddenly become motionless, so that the dangerous reptile may be put in any position without fear of its fatal bite. This Moses and Aaron understood, just as well if not a little better than the snake-charmers at the Court of Pharaoh.

When Pharaoh's "magicians" were able to turn a snake into a rod and a rod into a snake, they had nothing on Moses and Aaron. Pharaoh looked on dumbfounded.

Pharaoh was not a snake-charmer. Pharaoh did not understand hypnosis of animals, but the great Israelite and his brother did. It was a matter of sudden pressure in the neck region of a snake until it stiffened and looked like a rod. This Moses and Aaron were able to do as well as the other snake-charmers, and so the wonderful recorded miracle of Moses turning a rod into a serpent was but the natural application of the law of hypnosis applied to animals.

Thus, you see, man and animals have two minds (or you might speak of a snake mind, a lizard mind, a guinea-pig mind, a chicken mind) that is of a higher degree than the mind that is in the snake that crawls on its belly.

It is the opinion of Ver Worn that the hypnosis of human beings and of animals depends on the same psychological mechanism. It is an inhibition of the will. If you want to prove this for yourself, get a rattlesnake, grip it quickly by the back of the neck, press slightly, and see the rattlesnake come under your control. (Of course you might rather take our word for it than to play the part of a rattlesnake-charmer.)

If you don't care to experiment with a snake, then try a chicken. If any excited fowl is seized suddenly with a firm grip and laid quickly upon its back, after a few brief attempts to escape it will remain motionless. Guinea pigs, rabbits, frogs, lizards, crabs and many other animals behave similarly.

The use of suggestion to the subjective or conscious mind in hypnosis is shown by Albert B. Olston, in "Mind Power and Privileges"; he applies the principles specifically, thus:

This subjective mind activity and training are matters of such high importance that I feel constrained to give some evidence in support of it, though this has already been done in previous chapters. We know that in certain troubles in which there occurs a prolapsus of an organ, the organ may be brought up to its normal place by the subjective mind alone. This has usually been done under hypnosis. The organ being placed where it belonged, the mind was instructed to impart the necessary tone to muscles and supporting tissue. Where the subjective mind is faithful in the discharge of imposed labor, this has proved to be an effective means of treatment. The mind will go on attending to such duties for days and weeks after instruction, until the part has grown strong.*

Another illustration is to be found in experiments where the subjective mind is told to heal one wound rapidly, while at the same time it makes a bad sore of another like wound. That it will continue to perform that which is suggested to it (under favorable circumstances and conditions) is proven by all deferred or post-hypnotic suggestions and suggestions given telepathically. These are often carried out as late as many months after the time given, and according to instructions given.

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*For an extended study along the lines of Hypnotic Suggestion, see "The Psychology of Suggestion," by Boris Sidis; "The Law of Psychic Phenomena," by Hudson; "Psychic Therapeutics"; "Therapeutic Suggestion Applied," by Pitzer; "Suggestion," by Pitzer; "A Mail Course in Suggestive Therapeutics and Hypnotism," by Herbert A. Parkyn.

Much that will help the student to understand the remarkable features of the subconscious is given by Dr. Boris Sidis, in his descriptions of concrete cases. He says:

"It is quite certain," writes Braid,* "that some patients can tell the shape of what is held an inch and a half from the skin on the back of the neck, crown of the head, arm, or hand, or other parts of the body, the extremely exalted sensibility of the skin enabling them to discern the shape of the object so presented from its tendency to emit or absorb caloric. . . . A patient could feel and obey the motion of a glass funnel passed through the air at a distance of fifteen feet."

The entranced subject is able to walk freely about the room with bandaged eyes or in absolute darkness without striking against anything, because, as Moll, Braid, Poirault, and Drjevetsky point out, he recognizes objects by the resistance of the air and by the alteration of temperature.

We find in the hypnotic subject hyperæsthesia of vision, of hearing, and of smell.

One cannot help being struck by the great acuteness of the sense of hearing in hypnotic trance. To give an example: While Mr. W. was in a state of hypnosis, Mr. G. whispered in my ear, "Six o'clock." I scarcely could hear the whisper. I then turned to Mr. W. and asked him whether he heard what Mr. G. said. "Yes," he answered. "Mr. G. said six o'clock."

To prove visual hyperæsthesia in my subject, A. F., I gave him a book to read while he was in hypnotic trance and his eyes were closed. "Read," I commanded. "I cannot," he answered. "Yes, you can; you must read. Try." He began to read. So miraculous seemed this experiment that one of the gentlemen present exclaimed, "Now I believe in hypnotism."

Hypnotism is evidence not only of the subconscious mind,

*Braid, Neurypnology.

but of the wonders of the great separate entity with each individual.

The same holds true in the case of smell. There is an exaltation of this sense in hypnosis. Braid's subject restored articles to rightful owners, finding the latter out by mere smell. "They (the subjects)," writes Braid,* "began sniffing, and traced out the parties robbed and restored it (the article) to them. On being asked, 'How do you know the person?' the answer was, 'I smell them (or him).' Every time the experiment was tried the result was the same and the answer the same."

Carpenter, in his Mental Physiology, tells of a youth who, in hypnosis, could "find out by the sense of smell the owner of a glove which was placed in his hand from among a party of more than sixty persons, scenting at each of them, one after the other, until he came to the right individual." In another case the owner of a ring was unhesitatingly found from among a company of twelve, the ring having been withdrawn before the *somnambule* was introduced.

In short, the range of sensibility of the hypnotic subwaking consciousness is wider than that of the waking self.

The subwaking hypnotic self surpasses the waking self in its sensitiveness; its range of sensibility extends further than that of the upper personality.

Enough has already been educed to show the existence of at least two streams of consciousness, of two selves within the frame of the individual. Besides these two divisions of mind, to those who want to go a little deeper into the subject, it might be said that the mind of man may be likened unto a skyscraper, one story or layer of mind and reserve energy above the other; or one layer of mind beneath the other would be a better illustration.

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*Braid, Neurypnology.

Going back again to the two distinct minds, there are cases on record, as Dr. Boris Sidis points out,* which show that the two streams, or the two minds, may flow in two separate channels, that the two separate selves may be totally ignorant of each other.

As an illustration of this, Professor William James, in Psychology, volume 1, tells us:

On January 17, 1887, Rev. Ansel Bourne, of Greene, R. I., an itinerant preacher, drew $551 from a bank in Providence with which to pay for a certain lot of land in Greene; paid certain bills, and got into a Pawtucket horse car. This is the last incident which he remembers. He did not return home that day. He was published in the papers as missing, and, foul play being suspected, the police sought in vain his whereabouts. On the morning of March 14th, however, at Norristown, Pa., a man calling himself A. J. Brown, who had rented a small shop six weeks previously, stocked it with stationery, confectionery, fruit and small articles, and carried on this quiet trade without seeming to anyone unnatural or eccentric, woke up in a fright and called in the people of the house to tell him where he was. He said that his name was Ansel Bourne; that he was entirely ignorant of Norristown; that he knew nothing of shopkeeping, and that the last thing he remembered—it seemed only yesterday—was drawing money from the bank in Providence. He would not believe that two months had elapsed. The people of the house thought him insane. Soon his nephew came and took him home. He had such a horror of the candy store that he refused to set foot in it again.

The first two weeks of the period remained unaccounted for, as he had no memory, after he had resumed his normal personality, of any part of the time, and no one who knew him seems to have seen him after he left home. The re-

*The Psychology of Suggestion, page 138.

markable part of the change is, of course, the peculiar occupation which the so-called Brown indulged in. Mr. Bourne had never in his life had the slightest contact with trade. Brown was described by the neighbors as taciturn, orderly in his habits, and in no way queer. He went to Philadelphia several times; replenished his stock; cooked for himself in the back shop, where he also slept; went regularly to church; and once at a prayer meeting made what was considered by the hearers a good address, in the course of which he related an incident he had witnessed in his natural state of Bourne.

This was all that was known of the case up to June 1, 1890, when I induced Mr. Bourne to submit to hypnotism, so as to see whether in the hypnotic trance his Brown memory (Brown self-consciousness) would not come back. It did so with surprising readiness—so much so, indeed, that it proved quite impossible to make him, while in hypnosis, remember any of the facts of his normal life. He had heard of Ansel Bourne, "but did not know as he had ever met the man." When confronted with Mrs. Bourne, he said that he had never seen the woman before. On the other hand, he told us of his peregrinations during the last fortnight, and gave all sorts of details during the Norristown episode.

I had hoped by suggestion to run the two personalities into one, and make the memories continuous, but no artifice would avail to accomplish this, and Mr. Bourne's skull today still covers two distinct personal selves.

There is an in-between consciousness in between the conscious and subconscious. This interactivity between the two degrees of the mind, the conscious and subconscious, is due to lack of concentration or fixation of attention in both of these phases of mind. For instance, the conscious mind has not yet firmly impressed the subconscious to such an extent that the subconscious has seized the suggestion given to it, while on the other hand, it may be that thoughts

in the subconscious such as memory, do not come to the surface so that the conscious mind is able to interpret the innermost thoughts, experiences, or activities of the subconscious. For example, we very often try to recall something to memory. It just doesn't come to the surface. We know it's there, but we cannot bring it up. Then we relax, let go, forget it, and, lo and behold! the first thing we know—bob—up it comes from the subconscious to the surface of consciousness.

A person whose life is hampered by thoughts not coming to the surface should know how to relax and fix the attention and concentrate so as to have command of the conscious mind in all of its operations so that the prositive conscious mind will give the positive suggestions to the subconscious, and then both phases of mind will function harmoniously and normally.

Dr. Morton Prince tells us that:

There is no hard and fast line between the conscious and the subconscious, for at times what belongs to one passes into the other, and vice versa.

And Boris Sidis further says:

The two selves in normal man are so co-ordinated that they blend into one. For all practical purposes a unity, the conscious individual is still a duality. The self-conscious personality, although apparently blended with the subwaking self, is still not of the latter. The life of the waking self-consciousness flows within the larger life of the subwaking self like a warm equatorial current within the cold bosom of the ocean. The swiftly coursing current and the deep ocean

seem to form one body, but they really do not. The one is the bed in which the other circulates. The two do not mingle their waters; and still, separate and different as the two are, they nevertheless intercommunicate. The warmth of the Gulf Stream is conducted to the ocean, and the agitation of the ocean is transmitted to the Gulf Stream. So is it with the two selves. Apparently one, they are, in fact, two —the warm stream of waking self-consciousness does not mingle its intelligence with that of the subwaking self. But though flowing apart, they still intercommunicate. Messages come from the one to the other; and since the range of sensibility—life—is wider and deeper in the case of the subwaking self, the messages, as a rule, come not from the waking to the subwaking, but, on the contrary, from the subwaking or secondary to the waking or primary self.

Hilton says:

In the language of sport, you are suffering from a lack of mental "team work." The effect is the same as if the members of a football team, instead of combining their forces against the opposing side, should spend their time in restraining one another.

"SUCCESS THEN, LIES IN THE CONCENTRATION OF MENTAL ENERGIES. AND THIS CONCENTRATION IS TO BE BROUGHT ABOUT BY HOLDING IN CONSCIOUSNESS ONLY THOSE IDEAS THAT HARMONIZE."

THE SUBCONSCIOUS MIND—Continued

Different Degrees and Planes

Some of the Yogi Hindu teachers call the different degrees of the mind, "planes of the mind," and the subconscious mind is also called the "instinctive mind." The subconscious or instinctive mind is not confined to the brain as the seat of operations but is distributed over the entire nervous system and spinal column, and to every cell, atom, molecule, and electron of the body, the solar plexus being an important centre for this operation.

In his book, "Cosmic Consciousness," Ali Nomad says:

Returning to a consideration of what may be said to constitute certain specific phases of consciousness, we will take into consideration the phase of consciousness which we see expressed in the mineral kingdom. That there is a distinct and separate character of consciousness thus expressed is evident from the fact that there is a law of chemical affinity, *i. e.*, attraction and repulsion, which causes different minerals to respond, or to refuse to respond, as the case may be, to certain conditions or chemical processes, more or less crude in character.

From this to the vegetable kingdom we assume a step in advance, as vegetable life, measured by complexity and refinement, responds with a greater degree of sensitiveness to the laws of evolution, as expressed in cultivation, selection, and environment.

Even in this phase of manifestation, we find the law of Being is measured by the perfection of species. Evolution of inorganic life is as real, and as much a part of the plan (or whatever name we choose), as is organic and self-conscious life. . . .

Coming again, to our consideration of the term consciousness, we will take a brief survey of that phase of consciousness which we see manifested in the forms of life that have the power to move from their immediate environment; such, for instance, would include the fish in the sea; insect life; reptiles; the birds in the air; and all forms of animal life.

While expressing a very limited degree of consciousness, yet there is evident a certain degree or aggregate of cell consciousness, which transcends that of the mineral and vegetable life. This apparently advanced degree of consciousness, does not, as we have stated, presuppose a nearer approach to immortality, however, for the reason that we apply the law of the survival of the fittest to all manifestation, and that which is best fitted for certain stages of the plant's life during the process of evolvement, may be most unfitted for succeeding stages, and will, by the inexorable law of survival, be discontinued—discarded, even as the properties and stage settings of a drama are thrown aside, when the play has been "taken off the boards."

It is admitted, therefore, that those forms of life, having the power of locomotion, involve a more complex degree of consciousness than do those of the mineral or vegetable.

In that phase of life that we see possessing the power to move, to change its immediate environment, even though not capable of changing its habitat we may perceive the beginning of that consciousness expressed as "free-will." Here, we assume the organism recognizes itself as distinct from its environment, and from its counterparts, etc., but this recognition has not sufficient consciousness to assert that recognition, and so we say that there is no *self*-consciousness. There is what occultists have agreed to call simple consciousness, but this does not include a realization of identity, as

apart from environment. This may be better understood if we separate these degrees or phases of consciousness into groups, applicable to the human organism, leaving for a time the consideration of whether or not some human specimens are higher in the scale than are some animals.

Physical, or sense consciousness, is shared alike by man and the animals.

Beyond this phase of consciousness we may classify the human species in the following terms:

Physical self-consciousness;
Mental self-consciousness;
Soul (individual) "I" consciousness;
Spiritual self-consciousness.* . . .

Through mental self-consciousness the way has been long and arduous. There are many, many degrees of this phase of consciousness, and to this phase we owe what is called our present civilization.

The fact is becoming apparent that all discovery is but an uncovering of those vast areas of consciousness which are limitless; and which include not only all life on this planet, but all in the cosmos. . . .

But in the immediate future of the race we find the next step for the majority to be that of soul-consciousness.

Referring to this phase of the subconscious mentation, Atkinson and Beals say:

One of the great fallacies arising from the hasty generalization of some of the early investigators, teachers, and writers upon the subject of the subconscious, and one which has been quite difficult to explain away to the popular mind, is that which is generally known as the "two-mind theory," or the "dual mind hypothesis." Arising from this is that associated fallacy consisting of identifying one of the hypothetical

*For a more complete study of this, see Cosmic Consciousness, Chap. III, by Ali Nomad.

"two minds" with "the soul," instead of regarding both of these two respective fields of mentation as particular divisions, regions, levels or planes of mental activity, all of which are instruments of the manifestation and expression of the ego, self, or "I Am I" of the individual.

If we are called upon to postulate a separate self, or mind, to account for and explain each and every phase or aspect of mental activity, we shall have not two, but three, four, five, seven, ten, twenty, or a hundred different "selves," "minds," or entities, on our list. The sane and logical conclusion is that the mind is unitary—one—having many phases, forms, modes or aspects of manifestation and expression, and many levels or planes, regions or realms, of activity and process.

Hilton, in "Psychology and Achievement," has expressed it in rather a unique manner:

As a working unit you are a kind of one-man business corporation made up of two departments, the mental and the physical.

Your mind is the executive office of this personal corporation, its directing "head." Your body is the corporation's "plant." Eyes and ears, sight and smell and touch, hands and feet—these are the implements, the equipment.

As distinct from our waking consciousness, Professor William James regards the other degrees of consciousness as potential and entirely different. He says:

Our normal waking consciousness, as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence, but apply the requisite stimulus, and at a touch there they are, in all their complete-

ness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.

Six types of consciousness are given by Sidis, in "The Psychology of Suggestion."*

I. *Desultory consciousness.* In this type of consciousness there is no connection, no association, between one moment of consciousness and another; there is certainly no synthesis of moments, and consequently no memory, no recognition, no self-consciousness, no personality. This type of consciousness may have its representatives in the psychic life of the lowest invertebrates.

II. *Synthetic consciousness.* In this type of consciousness there is synthesis of the preceding moments in each passing moment, but there is no recognition. Former experiences are reinstated in consciousness, but they are not recognized as such. Instinctive consciousness falls naturally under this type of mental activity. Memory is certainly present, but it is objective in its nature; it exists only for the observer, not for the individual consciousness itself. The subjective side of memory, the projection of the present experience into the subjective past of the present moment consciousness, is wanting; and, of course, it goes without saying that the synthetic consciousness has no self-consciousness, no personality.

III. *Recognitive consciousness.* In this type of consciousness there is not only an objective synthesis of the preceding moments in each moment of consciousness, but there is also present a subjective synthesis.** Former experiences are not only simply reinstated in consciousness, but they are also

*See Chapters 19 and 20, Psychology of Suggestion.

**It is this type of consciousness that answers Prof. James's description of personality.

recognized as such. This type of mental activity may be represented by the consciousness of the higher vertebrate animals. There is here memory, there is the projection of the present into the subject've past, there is recognition, but there is no self-consciousness, no personality.

IV. *Desultory self-consciousness.* This type of self-consciousness has no synthesis in each present moment of the preceding past moments of self-consciousness. Such a form of consciousness may be regarded as a series of independent, instable personalities coming like bubbles to the surface of consciousness and bursting without leaving any marked trace behind them. It is evident that this type of personality, although it has a series of moments, has no memory of that series, nor has it any personal identity.

V. *Synthetic self-consciousness.* This form of self-consciousness has a series of moments, and all the moments in the series can be included in and owned by each present moment of self-consciousness. The moments in the series are intimately linked and intertwined. Each moment synthetizes, owns, knows, and controls the preceding ones. This type of consciousness possesses synthesis, reproduction, recognition, personality, personal identity, and is represented by man's mental activity.

VI. *The eternal moment of self-consciousness.* In this form of self-consciousness there is no series; it is but one moment. Memory and personal identity are not present because they are superfluous, since there is no preceding series to synthetize. This type of personality may transcend the synthetic personality, as the former may contain the whole content of all complete lines of series in one internal moment of self-consciousness. This form of self-consciousness may be considered as the pure type of personality; it is the perfect person.*

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*I must, however, add that this last type of personality is purely hypothetical, and if I brought it here it was simply to emphasize the pure aspect of personality.—*Dr. Sidis.*

In his chapter on Amnesia, Dr. Sidis summarizes all the principal forms of subconscious states and all the types of amnesia, in the following table:

Forms of subconscious states:

1. Hypnotic.
2. Somnambulic.
3. Hypnonergic.
4. Hypnoid.
5. Hypnoidic.
6. Hypnoidal.
7. Hypnoleptic.

Types of Amnesia:

1. Reproductive or recurrent.
2. Irretraceable or disaggregative.
3. Absolute or cytolastic.
4. Simple.
5. Recognitive.
6. Synthetic.
7. Localized.
8. Systematized.
9. Sensory { local. / total.
10. Motor { local. / total.
11. General.
12. Special.
13. Stable.
14. Periodic.
15. Alternating.
16. Progressive.
17. Traumatic.
18. Toxic.
19. Autotoxic.
20. Asthenic.
21. Emotional or pathematic.*

*The Psychology of Suggestion, pages 243-4.

Dr. Thomas Parker Boyd says:

There are three ways of thinking. First, there is the thinking done by the objective conscious mind, such as you are using while you listen to me and compare it with what you have previously thought and known. This you do by induction, deduction, comparison, analysis, and synthesis. Then there is the subconscious thinking, that part of your mental activities which has to do with the dream life, the functioning of your bodies, and the instinctive and intuitive processes. It thinks in one way only—that of deduction. Then there is the superconscious side of thinking, which does not reason at all. It simply knows. It is the divine mind in man. It is the Christ in you, the anointing which abideth, by which you know all things, and need that no man teach you. This is one of the tremendous truths which we need to know. Man's real mind is God's mind, and he knows instantly everything, but he does not know that he knows it. He is so busy thinking objectively that he does not give the Divine Mind in him a chance to thrust its perfect knowledge into consciousness. There is a self within you that never reasons, never argues, never needs to, because it is at once in touch with all truth.

In this higher realm of divine consciousness, Jesus thought and from it, He taught. There is not a logical formula in all His teaching. The most tremendous truths are announced without the slightest trace of intellectual heat. It is the simple statement of the truth as He knew it, and as He was it in consciousness. And every word that He spoke has stood through the ages because it was the word of truth from God. Thinking in this higher realm of consciousness raised the vibration of His personality to that level that gave Him immunity from contagions, infections, and from the power of any material thing. He touched leprosy, and every form of disease, not only with immunity, but with power to heal.

The rate of material vibration determines many things. The same rate of vibration that produces heat will not produce light. You have to raise the rate of vibration to pro-

duce light. It is a fact that thinking on the lower or material planes produces disease and makes one open to all contagion and infection. While thinking on the higher or divine side of consciousness raises the rate of vibration to immunity from all disease, pain, and weakness, and puts the thinker in the place of triumph and power. It raises him to that plane of thought and life where he can say, "All power in heaven and earth," that is, in mind and matter, is given me. That is man's right. Jesus vibrated in that higher level, and He calls upon us to do the same. If we think and work in the lower vibrations, we are filled with the reports of pains and ills and things of matter. If we think and live on the plane of divine consciousness, our life is filled with health, abundance, and power. Can you be well? You can, if you will change your thinking. Can you be happy? You can, if you will change your thinking. Can you be prosperous? Yes; if you will change your thinking.

The Oriental philosophers have divided the subconscious—the other consciousness—into two great areas known respectively as the subconscious and superconscious; the subconscious and conscious areas, including the lower phases of subconscious mental activity, the superconscious area including the higher phases of subconscious mental activity.

I think, however, that most of the modern psychologists agree with W. W. Atkinson; he says:

It has been found more satisfactory to employ the illustrative example of the solar spectrum, with its various colors with their shadings and blendings—with its "infra-red" regions existing in invisbile form on the one side, and its "ultra-violet" regions, likewise invisible, existing on the other side—with the great visible regions existing in the center. While we are favorable to the occasional employment of the

term, "the superconsciousness," to designate the highest of the activities of the subconscious, we still prefer the general term of "the subconscious" to designate the entire region of "the other consciousness" planes of man's mental activity.

Many leading writers on the subject of the subconscious have testified to the existence of these planes of its activities and powers, and have pointed out the distinction between these and the lower planes of its manifestation. They have demonstrated that there are "out of consciousness" mental operations which are above the horizon of ordinary consciousness, rather than below it—"regions of the higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us to eternal verities." They have expressed the conviction that there exist in the realm of human mentality certain "supernormal and transcendental powers, of which at present we catch only occasional glimpses" and that behind these, "there are fathomless abysses, the divine ground of the soul, the ultimate reality of which our consciousness is but a reflection, or faint perception."

In these high regions of mentality, say they, "all the higher mental operations are conducted; it is here that genius works." This is the higher mental realm of which Carlyle speaks when he says, "Shakespeare's intellect is what I call unconscious intellect; there is more virtue in it than he himself is aware of. The later generations of men will find new meanings in Shakespeare, new elucidations of their own human being." It is this that Goethe had in mind when he said: "I prefer that the principle from which, and through which I work, shall be hidden from me."

It is this to which Ferrier refers when he says: "The sublimest works of the intelligence are quite possible, and may easily be conceived to be executed, without ordinary consciousness of them on the part of the immediate agent." It is this which inspired Emerson to bid us to trust the higher consciousness, even "though you can render no reason;" and, whose reports 'shall ripen into truth, and you

shall know What you believe." Emerson also hints at the same truth in his lines:

"Delicate omens traced in air,
To the lone bard true witness bear;
Birds with auguries on their wings
Chanted undeceiving things,
Him to beckon, him to warn;
Well might then the poet scorn
To learn of scribe or courier
Hints writ in vaster character!"

The lower planes of the subconscious contain only that which has been placed there by heredity, by the suggestions of others, by the conscious experiences of the individual, or by the imperfect reflection of the superconscious faculties before the latter have unfolded their message to the conscious mentality. The higher regions—the superconscious—on the contrary, contain much which man has never before experienced consciously or subconsciously.

THE SUBCONSCIOUS MIND—Continued

Other Names for the Subconscious—What It Is—Where It Is—Soul Immortal

The subconscious has been called by a multiplicity of names, and their wide variety is indicative of the concept of the subconscious in the mind of each particular author. Some of these names are:

The involuntary mind; unconscious—sentient—cerebration; subliminal mind, meaning "beneath the threshold"; the astral self; the subconscious self, sub-being; coconscious; area of restricted attention; marginal consciousness; the superconscious; the oversoul; diffused consciousness below the margin of personal consciousness; consciousness acting below the psycho-physical threshold; subjacent strata consciousness; secondary consciousness; a diffused consciousness; the subsoil of human nature; unconsciousness; a second consciousness; cosmical consciousness; the vital principle; the principle of life; communal soul; primary and secondary consciousness; under-consciousness; sunken mind; the place where we keep our instincts; supernormal consciousness; ultra-marginal, or outer margin zone; actively functioning ideas dissociated from the personality; the outward observing mind; the "you" or the "I"; subconscious personality; the fringe of con-

sciousness; instinctive mind; the other consciousness; the out-of-consciousness.

The superconscious is also called the divine mind; the subconscious is called the subjective mind; and the conscious, the objective mind; but in reality there is but one mind—God's mind. The subconscious generalizes all of these minds, and takes in the many, many degrees of this one mind. When we speak of the subconscious as knowing all past, present, and future, and as having all knowledge by "perception", this will be called by some superconscious—upper degree or higher plane of the great subconscious.

It is known by some as the intrinsic power. Others try to explain the peculiar functioning of the mind in its apparent duality by terming it "below consciousness," or "threshold of consciousness." "Deeper down, higher up, far behind, beyond, out of consciousness," are all expressions that have been used to indicate this district of the mind. In an effort to understand the duality of man, "unconsciousness" may well include what has been called "supra," as well as "sub," for the unconscious mind is equally the home of the highest spirit life, and of the directing power of the lowest body functions. Call this a second consciousness, if you will; it is at any rate a consciousness, of which in ordinary life we are wholly unconscious. It can be nothing more or less than the unconscious or subconscious mind.

The subconscious mind may be called the ocean of the mind, while the consciousness is but the surface activities of the subconscious.

Ali Nomad says:

Consciousness may be termed, simply, "the divine spark," which enters into every form and phase of manifested life, emanating from that one Eternal Power which materialists designate as "energy," and which occultists, both Oriental and Occidental, best define as "Aum," God, the Absolute, the Divine Mind, and many other terms.

Oriental psychologists for many centuries have called this secret force within us "our of consciousness" mental planes, states, and processes.

It is sometimes called the unconscious. This, however, is not really a good name, for the subconsciousness is not unconsciousness. It is rather "the other consciousness." The ordinary student, in making a careful study of the subconscious mind, must understand all of these different names and applications.

Baudouin explains thus:

The subconscious (the term does not mean an "inferior or subordinate consciousness," but a "hidden consciousness," a consciousness that lies at a lower level than the familiar consciousness of everyday life) is comparable, to use Pierre Janet's simile, to the deeper geological strata, those covered by the superficial and only visible stratum, to which latter our ordinary consciousness may be compared. . . .

"Unconscious" is inconvenient because it applies equally well to purely physiological processes, to reflex action, to mechanical responses to stimuli. If we employ it, we have always to specify when we are speaking of a psychological unconscious. But in my opinion the term "subconscious" can be precisely defined as the psychological unconscious.

The word is already current in psychology, and if it be clearly defined, no confusion can possibly arise.*

Dr. Wilfred Lay says:

The unconscious is not to be regarded as the unknowing part of the mind, but only as the unknown part.

It really means, as Hoffding says, that there is no such mental state, no idea that is "unconscious," but that there are mental states, ideas, feelings, which, though conscious, do not reach self-consciousness. In other words, there are in us mental processes which have consciousness but no self-consciousness.

This is, I believe, a much better explanation of the subconscious (unconscious)—mental states which have consciousness, but do not reach the personal consciousness. In short, the only possible psychological assumption is a subconscious consciousness.

Those who accept the division of the subconscious into coexisting consciousness, or the coconscious and the unconscious really assume the doctrine of the subconscious.

Walsh, in "Psychology of Dreams," says:

In a psychological sense, the word unconscious always means "not aware of"; ideas of which we have no conscious knowledge; which we cannot bring to consciousness voluntarily. An unconscious person is entirely oblivious of his surroundings, and his feelings; there is no mental perception.

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*It is essential that writers on these topics should come to a definite understanding in regard to the use of these words. Bernheim, in a recently published work (*Automatisme et suggestion*, Alcan, Paris, 1917), is frequently the victim of a confusion in terms. He identifies the "subconscious" with a vague "consciousness."—*Baudouin.*

Ali Nomad mentions many names for the same concept:

The evolution of an individual is accomplished when he has learned through the various avenues of experience, the fact of his own godhood; and when he has established his union with that indescribable spiritual essence which is called Om; God; Nirvana; Samadhi; Brahm; Kami; Allah; and the Absolute.

A Japanese term is "Dai Zikaku." The Zen sect of Japanese Buddhists say "Daigo Tettei," and one who has attained to this superior phase of consciousness is called Sho-Nin, meaning literally "Above man."

Emerson, the great American seer, expressed this Nameless One, as the Oversoul; and Herbert Spencer, the intellectual giant of England, used the term universal Energy.

Emerson was a seer; Spencer was a scientist, which word, until recently, was a synonym for materialist.

But what are words?

Mere symbols of consciousness, and subject to change and evolvement, as man's consciousness evolves. The student of truth will recognize in these different words, exactly the same meaning. The "eternal energy from which all things proceed" is a phrase identical with "The Oversoul," or "The Absolute," from which all manifestation comes.

It is true that certain psychologists deny the unconscious part of the mind. They take refuge in the belief that the unconscious antecedents of conscious mental processes are not mental at all, but are purely physiological processes in the nervous tissue of the brain, and after these psychologists get through with their long denial of the subconscious, they always have some other activity of the brain which, when simmered down to fine points, is really another expression for the subconscious.

But modern research has abundantly demonstrated the evidence, and the enormous importance of the subconscious mental processes. No less an authority than Boris Sidis says that "the subconscious is as necessary as ether;" while as quoted above, the late Professor James says: "This is the greatest discovery of a hundred years". There are some few who try to climb over the back fence, to get into the psychological front door yard; and the reader, because of the vast amount of evidence already gathered, may put it down as a self-evident fact that the subconscious mind is in reality all that its exponents claim, and go on his merry way, rejoicing. This critical angle of the subconscious mind has been most successfully refuted by A. J. Tansley, in "The New Psychology and Its Relation to Life", Chapter II, should the reader like to delve further into the argumentative side of the subconscious.

Atkinson, in "Mind and Body," says:

The best authorities now generally agree that there is no part of the body which may be considered as devoid of mind. The subconscious mind is not confined to the brain, or even the greater plexuses of the nervous system, but extends to all parts of the body, to every nerve, muscle, and even to every cell and cell group of the body. The functions and processes of the body are no longer considered as purely mechanical, or chemical, but are now seen to be the result of mental action of some kind or degree. Therefore, in considering the subconscious mind, one must not think of it as resident in the brain alone, but rather as being distributed over the entire physical body. There is mind in every cell, every organ, every muscle, every nerve—in every part of the body.

Dr. Boris Sidis takes the view that while certain processes of mind may be dependent upon definite brain areas, the mind process is not located in any definite brain centre. Dr. Sidis says:

A fallacy prevalent among the medical profession and now also extant among the populace is the placing of psychic life in the brain. The neurologist and the pathologist ridicule the old Greek belief that the place of the mind is in the heart. Modern science has discovered that the heart is nothing but a hollow muscle, a blood pump at best; the place of mental processes is in the brain. This medical belief now circulating in the popular and semi-scientific literature of today, differs but little from the ancient Greek belief; it is just as fallacious and superstitious. It is true that psychic life is a concomitant variable function of nervous processes and brain activity, but neurosis is not the cause of psychosis. The brain does not secrete thought as the liver secretes bile. The mind is not in the brain, nor, in fact, is the mind anywhere in the universe of space, for psychosis is not at all a physical spatial process.

As fallacious and superstitious is the recent tendency of medical investigation to localize psychic processes, to place different psychic processes in different seats or localities of the brain, thus implying that each psychic process respectively is placed inside some cerebral center or nerve cells. Psychic life is no doubt the concomitant of nervous brain activity, and certain psychic processes may depend on definite local brain processes, but the given psychic process is not situated in a definite brain center, nor, for that matter, is it situated anywhere in space.

Sustaining the theory that it is the subconscious that is our immortal element, Dr. Winbigler expresses his opinion thus:

The subconscious mind is the part of our nature that will survive the shock of death. The conscious mind and the

physical body are essential for our present environment. The powers and characteristics of the subconscious mind will be probably manifested through a spiritual body which will be adapted to a spiritual or heavenly environment. Herein, we shall find the realization of immortality, freedom from all pain, sickness, and death. There will be the possibility of going from place to place; knowing God intuitively, able to communicate directly with Him as others without any physical means, as now; seeing without the physical eyes; hearing without the physical ears; knowing without the physical brain. Spiritual perception and faith will be spiritual sight and realization. Immortality has in it the implication that the real person does not only pass beyond the power of death, but is eternally happy and blessed with the possibility of continuing on to know what God has done and so becoming more and more like Him in life, spirit, and work.

The idea that the subconscious mind is the soul of man and a distinct entity from the conscious mind, has been better stated in more recent years by Professor Joseph Jastrow, when he says:

The conscious and the subconscious (if we may clothe these aspects of our mental life in substantive form) are but two souls with but a single thought, for the simple reason that they are but one soul, and the unity of their heartbeat is inherent in the organism that gives them life.

Dr. Winbigler enlarges upon this:

The conscious mind is logical in its processes of thought, and has the ability to reason inductively and deductively, analytically and synthetically. The conscious mind deliberates on suggestions or impressions, co-ordinates, and communicates them through the cerebro-spinal system to the ganglia of the sympathetic system, and therein and therefrom impresses the subconscious mind. We, therefore conclude that

the conscious mind has the power of beneficially or adversely affecting the various organs of the body through the subconscious mind. The conscious mind is the outgrowth of the subconscious in order that man may adapt himself to his present environment and struggle.

Ramacharaka says, in "Psychic Healing":

The instinctive mind is not confined to the brain as a seat of operations, but is distributed over the entire nervous system, the spinal column and solar plexus being important centers for its operations—and every cell of the body.

And Dr. Walsh, in "The Psychology of Dreams," says:

The mind is intact, one structure. Anatomically we would be unable to locate the position of any of these minds, but such a division is very convenient for understanding the various mental phenomena.

Dr. Thomas Parker Boyd, in "The Voice Eternal," also supports this theory:

The conscious side of the mind does not seem to have any existence apart from the union of these two. The child begins to develop consciousness when the light falls on the eye, or when, after repeated experiences, it becomes conscious of its mother as the source of nutrition. And so step by step the conscious mind as a function of this union of a spiritual and material being is developed. With its various methods of reasoning it is fitted to exercise the office of monitor in this world of truth and error, but will be unnecessary in a world where only truth exists. In the day when this union is dissolved, this function ceases and its thoughts perish. The subconscious is the real immortal, spiritual part of us. It is this with which the infinite Spirit is identified and inseparably joined. It is through the subconscious that

the spirit manifests forth himself in the form of flesh and blood. It is here that the elements of the divine character are developed. The part played by the conscious mind in this process is pictured out in the 32d chapter of Exodus, where objective Moses argues with subjective Moses and points out to him a better way. All the tides of the Infinite life move into us from the subjective side, and are guided and used under the direction of the objective side.

Dr. Winbigler says:

The conscious mind recognizes the external world and uses the five senses as channels through which to gather knowledge, and by means of which to adapt the person's life to the present environment. It is dependent upon the normal functioning of the nervous system. Its chief and highest characteristics are accumulation and utilization of knowledge, reasoning, and volition.

And we find agreement with this in "Psychic Science Made Plain," by Warman:

The conscious mind is the function of the physical brain. Its media are the five physical senses. It comes with the body, develops with the body, perishes with the body.

So we see that the conscious mind is in the physical brain and depends upon the brain as a medium of action and life, and that it possesses no powers whatever independent of the physical organization.

Hudson also locates the conscious mind in the physical brain, and says:

Its powers wholly depend upon the physical condition of the brain. They decline as the body weakens. They become deranged and useless as the brain becomes disorganized from

physical causes. Its distinctive functions pertain solely to physical existence. It has the power of independent inductive reasoning to compensate for its total want of power to perceive by intuition. Inductive reasoning is merely a laborious method of inquiry, and pertains wholly to our physical existence.

But the subconscious mind, or soul, does not depend upon the brain for existence only while in the flesh. It lives forever. It is the immortal part of man, and is capable of sustaining an existence independently of the body.

And with reference to that degree of mind which is immortal, Hudson says:

It is not for man to question the wisdom of God in so ordaining the relations of the soul to the body, but it is man's duty so to exercise his powers of induction as to ascertain the relations of the two. Then having done so, according to his lights, so to order his conduct as to do his whole duty to himself, and his Creator.

And Warman, in "Psychic Science Made Plain," takes us one step farther:

The subjective mind is of the soul. The soul is a distinct entity, and as such possesses independent powers and functions, having a mental organization of its own.

And Dr. Winbigler summarizes the matter thus:

To sum up in part, the subconscious mind governs and controls all of the vital functions of the body automatically, and its highest powers are instinct or intuition, faith, spiritual perception, telepathic power, clairvoyant ability, and at times absolution from physical or bodily limitation; and it is also the seat of the emotional life and perfect memory.

The subconscious can be made to serve in all departments of life, and the wisdom of taking advantage of this fact, is expressed by Dr. Winbigler in the following:

. . . but the subconscious mind deals with the intuitive and the spiritual side of life and works out plans and purposes that are far beyond the ordinary. It deals with the fundamental and enduring things of life, and he is unwise who does not heed its warnings and follow its directions. This is true in all spheres of life. There is nothing to lose but much to be gained by a scientific training of the subconscious mind, and power can be obtained by educating it which no one knows who has not had experience in this matter.*

The extensive activities of the subconscious mind are enumerated in part by Dr. Winbigler. He says:

It is this mind that carries on the work of assimilation and unbuilding whilst we sleep. . . .

It reveals to us things that the conscious mind has no conception of until the consummations have occurred.

It can communicate with other minds without the ordinary physical means.

It gets glimpses of things that ordinary sight does not behold.

It makes God's presence an actual, realizable fact, and keeps the personality in peace and quietness.

It warns of approaching danger.

It approves or disapproves of a course of conduct and conversation.

It carries out all the best things which are given to it, providing the conscious mind does not intercept and change the course of its manifestation.

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*See Practical Psychology and Sex Life.

It heals the body and keeps it in health, if it is at all encouraged.

Whilst it is not open to introspection, yet it proves to be a retentive power making retrospection possible.

It possesses creative energy of thought in every department of life and practice.

It is powerful in the formation of habits, the causation and cure of many abnormal conditions and disorders.

What you want done, subconscious will do it.

Do you want to change your position? Subconscious mind will do it.

What do you want most? Command the subconscious mind, as directed in the preceding chapter and it will bring it to pass.

Do you want to be proficient in your work? The subconscious mind will do it.

Would you have initiative? The subconscious mind will accomplish your desire.

Would you be beautiful? Leave it to the subconscious mind.

Would you always remain young? The subconscious mind will give you youth.

Do you want to raise money for any particular project, to pay debts or to be used in any way to further your life's ambition or business? The subconscious mind will be your promoter.

Would you have judgment? To give you judgment is the province of the subconscious mind.

Would you be happy in your domestic relationship? The subconscious mind will be the adjuster.

Would you have knowledge without high school or college training? The subconscious mind will direct and give you original knowledge.

Are you in any way fearful; afraid in the dark; afraid to plan larger things; afraid of success? The subconscious mind will drive out all fear.

Are you timid or self-conscious? The subconscious mind will eliminate all weakness.

Would you be liked by every one? The subconscious mind will turn the trick.

Would you have health? Leave it to the subconscious mind.

In short, anything that you want, the subconscious mind will do for you.*

Dr. Winbigler says:

The subconscious mind has, under certain conditions, the power of clairvoyance, clairaudience, kinetic and telepathic energy. The conscious mind uses the cerebro-spinal nervous system and is dependent largely upon that as an instrument of manifestation, but the subconscious mind seems to manifest its phenomena and power independently of, and at times contrary to, the working of the brain and spinal nerves. It probably uses directly the sympathetic nervous system and has an independent functioning entity or force.

Dr. Hudson emphasizes the importance of the subconscious, in the following:

It should be remembered always that the power of the subjective entity is the most potential force in nature, and

*This is another subject which, because of its length, must be necessarily omitted in this volume. It is dealt with at length in Practical Psychology and Sex Life, by the author.

when intelligently directed, the most beneficent. But, like every other power in nature misdirected, its destructive force is equally potent.

"Man lives, moves and has his being" in the great subconscious mind of the universe. We cannot get away from this mind any more than East can touch West; but we can operate this mind understandingly and put this mind—the Power within, God—to work for us until wonders and "miracles" may be performed by the genius which is asleep in our subconscious minds.

CHAPTER VII

THE SUBCONSCIOUS MIND—Continued

Its Many Functions—How It Works—Intuition—Memory—Psychoanalysis and the Subconscious

Not only does the subconscious mind control our involuntary actions, but it is the seat of memory. It is believed that the subconscious mind of each individual has stored within it the memory of every experience of the human race, from the time that Man first began to evolve from the protoplasmic state of a jelly fish, through his "monkey" (tree) evolution, through his cave-dwelling years, his Indian-tribe scalp-hunting trips, through the superstitious practices of heathenism, down to his present status. Be that as it may, your subconscious mind is the storehouse of memory.

The subconscious mind, being the storehouse of all memory, has a peculiar faculty which appears to convey to its possessor the history of inanimate objects. For instance, give a person a mineralogical specimen, or a fragment of some historical structure, and if clairvoyantly inclined, the percipient may give a minute description of all that has affected its formation,

growth, or history, as well as the changes which it has undergone from the remotest times.*

The subconscious mentality is mostly concerned with the activities of the emotional nature. It might be said that all material of the emotional activities is stored on the planes and levels of the subconscious mind.

That something within us which we call "instinct," and which plays so very important a part in the life of man, is in the regions of the subconscious mentality.

Not only is the subconscious mind the seat of memory, but it has a most peculiar and specific method of its own of indexing, cross-filing, and bringing to the surface anything which the conscious mind may desire. For example, sometimes the conscious mind is desirous of recalling an event of many years ago. Try as hard as you can, it is not taken from the pigeonhole of memory; for the time being you go about your work thinking of something else. The attention which you have given this, however, has reached the subconscious mind and its filing and indexing system has been started, and the first thing you know, without again bringing your conscious mind to the point of

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*See "The Souls of Things," by Denton, and "The Law of Psychic Phenomena," by Hudson.

All mediumistic thought transference and thought reading arise from subconscious reflex action or condition. For study of this, see "The Law of Psychic Phenomena," by Hudson, and "Mind Power Plus" articles, by E. Carriero, "Mind Power Plus" for March, April, and May, 1923.

Phantasms of the dead, or ghosts also betray the ferment of a subconscious condition. See "The Law of Psychic Phenomena," by Hudson.

recollection, that which you wanted, suddenly pops up into consciousness, and comes to the surface above.

We have already said hypnosis is the suspension of the conscious mind. An hypnotic subject is active only in the subconscious mind.

Dreams are all in the subconscious mind.

You go to bed at night and awaken without the alarm clock at 6:30 in the morning. You do this regularly. This is the functioning of the subconscious mind.

H. C. Sheppard tells an interesting incident in the psychological experience of William Gibbs McAdoo, former Secretary of the United States Treasury:

> From the New York Sun, we glean that Mr. McAdoo, while in office was wont to retire at midnight, "turn his affairs over to his subconscious mind, and go to sleep." Says the Sun further: "With many men who think deeply, the subconscious mind takes over many of the day's problems and gives back the answer at unexpected moments. Mr. McAdoo has found that his mind is up to such tricks, and he places a tablet and pencil beside his bed. He is awakened at night by reports from this busy mind, and he jots down on the pad notes bearing upon the questions. In the morning he goes to his office and once he has started the machinery, he pulls out of his side coat pocket a number of sheets of paper from the 'night ledger'. On the sheets are rude notes. One will bear the name of a man. Another will have a few figures; another will have a single word. But these notes bring back to him the thoughts, etc."

Dr. Alfred Schofield bears witness to the same principle:

> I directed a baby to be fed every two hours by day, and every four hours by night, by the clock; and six weeks after,

the baby woke naturally at night within five minutes of the time.

In explaining the apprehension which the subconscious has of time, Dr. Boyd says:

Of the measurement of time by the subjective mind, Professor James says:

Recent observations made on hysterical and hypnotic subjects prove the existence of a highly developed consciousness in places where it has hitherto not been suspected at all.

Almost all investigators of sleep phenomena have noticed this natural faculty of the subjective stratum to measure time without the aid of an instrument. Any person can develop this ability so as to awaken at a fixed time. The subjective mind must be trusted with the charge given to it, but artificial means should not be relied upon or used, or the dependence will be fixed upon the artificial instead of the subconscious servant. If the subjective mind is left solely to attend to the matter it will measure off the time instead of waiting for a signal.

Apropos of this, Albert B. Olston tells us this story:

A friend of mine told me an interesting circumstance illustrative of the watchfulness of the subconscious. He was in the government employ as a teacher of Indian schools.

In the morning, three bells were rung about fifteen minutes apart. The first bell was for the Indian children to get up. The second bell was for those employees who did not have early morning duties. The third bell called all to breakfast. He found that he could arise at the ringing of the third bell and get to breakfast with the rest of his mess. When he first entered the service, the first of the three bells awakened him. He soon, however, got so that he could sleep during the ringing of the first bell and awoke when the second bell was rung. It was not long until he would not awake at the ringing of either of the first two bells, but

would awake promptly when the third bell was sounded. His subjective mind heard all three bells and only aroused the normal consciousness when the desired signal was sounded. Fail to obey an alarm clock for a few mornings, and that servant, the subjective mind, will act as though its office had been outraged, and will not call the normal mind to consciousness. Make the desire strong that the alarm shall awaken one, and it will have that effect.

It has frequently been noticed that animals have the faculty of measuring time. Dr. Carpenter tells of a stork in a Swiss town that would collect the fowls from the street at a certain time every day. He also tells of a case that came under his personal supervision: Some school girls were in the habit of eating their dinners under the trees in a certain part of the grounds. It was soon observed that the sparrows would collect about the place a few minutes before the girls would come to eat their dinners. After they went away the sparrows would feed upon the crumbs. On Sundays there was no congregation of sparrows at the noon hour, for the girls never ate their dinner there on that day.

In "The Mental Highway," Dr. Thomas Parker Boyd says:

One can practice imagining the face of a clock in the mind, with the idea of seeing where the hands stand, and in a short time can look within and know the exact time. The less there is of any objective conscious mental action, the more exact will be the results. If we try to calculate by conscious mental methods the passage of time, it becomes a species of guessing, but as soon as we acquire skill in letting the subconscious register, we have an absolute timepiece within.

This is more or less a reflection or image of the power of Divine Mind with which "a thousand years are as a day," etc. Absolute Mind or subconscious mind, is an eternal now. There are no yesterdays nor tomorrows in the Absolute Mind. Occasionally some seer or prophet will get the mists of matter cleared away, and the Divine Mind within will function

on its superconscious or divine plane, and he will see things as present in Absolute Mind which are a thousand years in the future in the time as measured by human experience.

In like manner there is in the subconscious a sense of absolute space. In Absolute Mind there is no hither and yon. There is only the here. Frequently I have had a clairvoyant in the moments of deepest and clearest perception exclaim, "Everywhere is here!" meaning that in mind there is no space. When thinking of a friend, you do not have to project your thought across space. You merely call the name of your friend and he is present. This brings into sight the kinship in all mind, for in Absolute Mind there is no up nor down, in nor out, here nor there, only here and now in space and time.

Dr. Hereward Carrington explains how the muscular system also sometimes comes under the control of the subconscious:

Occasionally the muscular system becomes active during sleep, instead of the senses only, and then we have cases of somnambulism, in which the patient walks and talks in his sleep, etc., and even does consecutive mental work. This shows a too active condition of his subconscious mind, which should be checked by proper treatment. It is extremely dangerous to wake any one suddenly in the middle of an access of somnambulism. If the patient talks in his sleep, it may be very interesting, at times, to converse with him in a low tone and see whether or not he will reply intelligently. Many cases are on record in which valuable information has been obtained in this way, not only about the subject, but about distant scenes and even about his spirit friends.

It is possible, also, to cultivate automatic writing with a good somnambulist, and, in one case known to us, the patient went to bed with a planchette board tied to her hand, the pencil resting on a large sheet of paper, and when she awoke in the morning it was covered with interesting messages.

This is an experience which the enthusiastic student would do well to repeat.

It is recorded that the receptivity of the subconscious has been utilized by students of radio at the Pensacola naval air station, to increase the speed of backward students. By charging the subconscious of the students while asleep, it was found that some of the backward students increased their speed about thirty per cent. Before the students went to bed, they adjusted their head receivers, and while they slept, an expert operator sent in messages at a rate of ten words faster than their ability to receive. It was discovered that, during their conscious hours, they could receive messages at the speed sent to them while they slept.

Paul Bousfield illustrates this:

Let us now take another example of work which the unconscious mind is called upon to perform; an example which we are accustomed to view without question or thought, which is comparatively commonplace, and which we dismiss summarily by referring to it as "habit". The accomplished pianist reads the music in front of him consciously, but he is not conscious of the extremely rapid translation which takes place from the brain to the fingers, so as to produce complicated movements on the keyboard. And if we examine it carefully, we shall find that something very wonderful has actually taken place outside his consciousness. When he was first learning to play, he looked at the note on his music, and said to himself: "That is C." He looked at the key on the piano, and repeated: "That is C." He was taught that a particular finger must be placed on that particular note when playing in a certain key. He was taught that it had to be hit in a particular way and held down for a particular time, according to the size and shape of the note he was reading on the sheet of music

in front of him. He was further taught that in order to modify any sound in a particular manner, he could use his feet on one or other of the pedals, and must be extremely careful to put his feet down and lift his feet up again at exactly the right moment. He was taught that when certain symbols, known as sharps and flats, preceded the notes at the beginning of his piece of music, the whole scheme of fingering would be different. And, at first, he had laboriously to go through the process of watching first the music and then the keyboard, and of *thinking* at each point what he should do with his fingers and with his feet, and how he should do it, and for what period he should keep on doing it. Now, the whole process is gone through with half-a-million notes which he has never seen before, many of them played simultaneously, and with an exactitude which he never attained when he was consciously thinking. Whatever may be the nature of the unconscious action which is taking place, all he has in consciousness is the music in front of him, and the final sound that he is producing, together with the emotions which these called forth in him as a result of the whole.

All wonderful feats are performed in the subconscious mind. Every great virtuoso performs or enacts his wondrous performances in the subconscious mind. No conscious mind ever yet has had the rapidity of action sufficient to enable its possessor to play the whole score of Il Trovatore; the performance is done in the subjective mind. A person may play selections from the masters and carry on a conversation at the same time. He is executing the musical score by the habit of the subconscious mind, while he is conversing with the conscious.

In 1896 I held the championship of the world for daredevil bicycle riding (this was unofficial as I did not ride under the auspices of any society). This feat I am telling

about was performed in the subconscious mind. I had heard that others had ridden down the chute-the-chutes on a bicycle. The other riders had sat on the saddle, put their feet over the handle-bars, made the dash down the steep incline, and as the bicycle came to the end of the chute it dropped from under the rider, whose feet extended over the handle-bar, thus putting him in a sitting position so that he scooted, in this position, a few feet out upon the water.

When I heard that others had ridden the chute-the-chutes on a bicycle with feet extended over the handle-bar, coming down lickety-split, with the bicycle dropping from under them as it got to the edge of the water, I went them one better by pedaling my machine down this steep incline.

The chute-the-chutes was an amusement arrangement which was supposed to give one thrills and, from the shouts of the women and the cries of the men as they made their dash down the steep incline, it lived up to its reputation as a thriller.

This amusement device was of the shape of a boat which ran on wheels. This boat on wheels was guided to an elevator; the elevator lifted the boat, with its human freight, away up into the air and then the boat ran down a steep incline, at an angle of about forty-five degrees, on the wheels, making a quick sudden descent, which gave the joy-riders a sensation similar to the quick drop of an elevator. The descent was so quick and so rapid that the people in the boat would catch their breath, gasp for air, scream with excitement, grab their hats in half-terrified frenzy as the boat rushed

down the chutes at breakneck speed. At the bottom of the chute was a lake or body of water, and when the boat finished its descent on the track of the chute, it would plunge out upon the water.

Did you ever go a mile a minute on a bicycle? That's what I did on the chute-the-chutes. By the time I got half-way down, I was going so fast I had no more breath in me—for a breath-taker, it beats an elevator by a whole lot. If you don't believe it, try it. I rode a bicycle with 84 gear, so that by the time I reached the bottom of this incline, making my whirling, dizzy descent down the chute, my feet were going around faster than man could count; faster than man's conscious mind could follow. At the end of the chute, I made a dive from my bicycle and shot, by the force of the spring from the pedal, forty feet through the air and dived into a lake of water only four feet deep (about up to your waist); and this body of water had a plank bottom. When you dive through the air at a distance of forty feet, you have some momentum by the time you hit the water; and if your dive should be too straight and your head hit that plank, it would be about the last time that you would take your forty-foot dive.

When this act was performed, every other amusement in this great park in the East was at a standstill; it was performed during the intermission of the band. The scenic railway, the popcorn stands, the X-ray and the maze-of-life—all other amusements, to the very last one, were at a standstill by the order of the park authorities. The big feature was on, "The Boy Wonder"

making his daring leap down the dizzy chutes. As many as eighty thousand people at a time witnessed this feat which was never attempted or performed by any other living human, so far as we know.

When I got within twenty feet of the end of the chute, my feet whirling around as fast as a circular saw buzzing its way through an Oregon pine, there was a little "something" within which told me when to make my leap. What was it? It was the prompting of the subconscious mind, for a thousand conscious minds—all combined—never could have acted with the quickness, alertness and precision necessary to make that leap. That "something" which prompted the leap and the dive, as the pedals whirled around in their rapid pace, within a thousandth part of a second, was the subconscious mind. All feats are performed in the subconscious mind.

The subconscious mind is the seat of habit. It is the fountain of practical initiative and of the constructive forces of life.

"On the spiritual side, it is the source of ideas, inspiration, imagination, and the channel through which we recognize and find Divinity; and in proportion as we recognize this Divinity, do we come into the understanding of this source of power."

In "The Subconscious Mind," Dr. A. T. Schofield, an eminent medical authority, says:

> No general fact is so well established by the experience of mankind, or so universally accepted as a guide in the affairs of life as that of unconscious mental life and action.*

*Dr. T. Laycock, Mind and Brain, vol. I, page 161.

Intuition, or the "hunch," is common to almost all persons, and Dr. Boyd explains what this is, thus:

When one is thinking consciously and there arises what we call a "hunch", then the subconscious is thrusting its action into the thought. Or if there is some truth appears that is not the result of logical process but rather is an intuition, then the superconscious is mingling its action.

Paul Bousfield agrees, in the following language:

So-called intuition is, to a large extent, merely rapid unconscious reasoning, in which minute details are taken into consideration by the unconscious, and only the final opinion presented to consciousness.

Says Dr. Gustave Geley:

Intuition is the very essence of subconsciousness. . . . The subconscious reveals itself not by inspiration and intuition alone, but also by frequent intrusions of emotional, aesthetic, or religious thought. Unexpected decisions, abrupt changes of opinion, many unreasoned feelings, originate largely in subconsciousness or from subconscious collaboration. Who can say if even some ideas which seem to us the result of reason, may not be the flowering of an invisible and subconscious growth?

Finally, all the foundations of our being, that which is the principal part of the self, innate capacities, good or bad dispositions, character—all that makes the essential difference between one mind and another; all that is not the results of personal effort, of education, or of surrounding examples—are modes of subconsciousness.

In Baudouin's study of the philosophy of Bergson, he arrived at this conclusion:

Bergson has founded his philosophy upon the distinction between intelligence and intuition. The latter slumbers in the depths of our being. It seems to possess much of the

knowledge which is of the greatest importance to life. By the study of intuition* we are able to solve certain problems which we might never have been able to solve on purely intellectualist lines.

Of the intuitive powers of the subconscious, Dr. Winbigler says:

It . . . does its highest and best work when the conscious mind is quiescent or passive. It perceives by intuition, exercises at times kinetic energy, sees without the physical eyes, hears without the physical ears, possesses absolute characteristics under certain conditions, has power to communicate and receive messages, thoughts, and impressions, telepathically; and it has the ability of existing independently of the body.

This mind is the real self and in it is found the true measure of viability and the possibility of immortality.

From Dr. Schofield's book, "The Unconscious Mind," we quote thus:

We are all aware, when we think at all, how dependent we are upon the unconscious; and the greater, the nobler, the more brilliant are our thoughts and qualities, the more is it obvious to ourselves that their origin lies beyond our ken. We continually hear voices within addressing us; we wish to do a certain thing, and are conscious of being opposed and hindered by some impulses from the unknown; or on the other hand we have no wish or desire to do a certain act which nevertheless we feel impelled by some hidden influence to do. We consciously see, hear, taste, touch, smell; but every object so perceived is at once apperceived unconsciously; in other words, our whole enjoyment and understanding of the light, or sound message, is derived from the added informa-

*For a more complete study of intuition see Practical Psychology and Sex Life, by author of Fundamentals of Practical Psychology.

tion respecting it at once given by the unconscious mind. As we have seen, to us by this means, a hard yellow circle is at once a wedding ring with all its associations; which it is not to a child, who has mere perception of it; a short black line is a needle with all its characteristics, at once unconsciously added to the mere perception, that alone is imprinted on the retina; a mere footfall causes our hearts to thrill, our pulse to quicken, our feelings to be joyful, all through apperception. Consciously we find ourselves endowed with tact, instinct, sense of the beautiful in art, in music, etc.; endowments that we all use and are grateful for, but use largely unconsciously, and of whose origin or dwelling-place we are wholly unconscious.

The value of the unconscious not only to consciousness but to the man himself is enormous. It guides him aright when otherwise he would go wrong, it inspires him, it warns him, it furnishes him with names, facts, and scenes from the stores of memory. It is really not only the guiding power of the body; accomplishing tasks so intricate, that no conscious mind, even if it had the power, has the capacity for; but it also guides behind the scenes the direction of his thoughts, his tastes—in short, not only his physical, but largely his psychical life.

Listen to Hartmann, on the subject:

The unconscious often guides men in their actions by hints and feelings, when they could not help themselves by conscious thought. The unconscious furthers the conscious process of thought by its inspirations in small as in great matters, and, in mysticism, guides mankind to the presentment of higher, supersensible unities. The unconscious makes men happy through the feeling for the beautiful and artistic. If we institute a comparison between the conscious and unconscious, it is obvious there is a sphere which is always reserved to the unconscious because it remains forever inaccessible to the conscious. Secondly, we find a sphere which, in certain beings only, belongs to the unconscious, but in others

is also accessible to consciousness. Further, if in man we consider the sphere belonging both to the unconscious and also to consciousness, this much is certain: that everything which any consciousness has power to accomplish, can be executed equally well by the unconscious. This convenience of abandoning oneself to the unconscious is tolerably familiar, hence the conscious use of reason is so decried by the indolent.

That the unconscious can really outdo all the performances of conscious reason is seen in those fortunate natures that possess everything that others must acquire by toil, who never have a struggle with conscience, because they always spontaneously act correctly with feeling, and can never comport themselves otherwise than with tact, learn everything easily, complete everything they begin with a happy knack, live in eternal harmony with themselves, without ever reflecting much what they do, or ever experiencing difficulty and toil. The fairest specimens of these instinctive natures are only seen in women. But what disadvantage lies in this self-surrender to the unconscious? This: that one never knows where one is, or what one has; that one gropes in the dark, while one has got the lantern of consciousness in one's pocket; that it is left to accident whether the inspiration of the unconscious will come when one wants it; that one has no criterion but success. The conscious is an ever-ready servant, whose obedience may be always compelled; the unconscious protects us like a fairy, and has always something uncomfortably demoniac about it. I may be proud of the work of consciousness, as my own deed, the fruit of my own hard labor; the fruit of the unconscious is, as it were, a gift of the gods; it can therefore only teach him humility. The unconscious is complete from top to toe, and must therefore be taken just as it is. The conscious judges, improves itself, and can be changed any moment; the unconscious leaves no room for improvement. *

*Hartmann, Philosophy of the Unconscious, vol. II, pp. 39 and 40. Of course, in the young, this last statement is incorrect.

Ramacharaka says that the subconscious is also

. . . the seat of the appetites, passions, desires, instincts, sensations, feelings, and emotions of the lower order, manifested in man as well as in the lower animals. There are, of course, higher ideas, emotions, aspirations, and desires, reaching the advanced man from the unfolding spiritual mind; but the animal desires, and the ordinary feelings, emotions, etc., belong to the instinctive mind.

Note what Dr. Walstein says about the reaction of the subconscious to memory:

The sympathy or aversion with which persons affect us at first sight, the depressing or the exhilarating effect of certain scenes, erroneously considered instinctive, could be easily accounted for if it were possible to raise certain associations from the depths of the subconscious self; to rememorize them.

When a peculiar scent, the characteristic appearance of a person or place, a bar of music, awaken in us a special mood, it is necessary first to recognize the inciting cause, excluding all sensations of the moment, before the mind is able to concentrate its attention upon the mood thus subconsciously produced.

The uniformity of daily habits, fashions, food and the like, will serve to awaken numberless subconscious moods, which might suggest, in their turn, the same course of ideas.

And Paul Bousfield seems to have the same opinion:

So we see that there is an unconscious part of the mind which acts as a storehouse for memories, ideas, and emotions of the past. We have not, however, shown that it is anything more than a storehouse. But if we look into it from other points of view, we shall see that it is a great deal more than a mere storehouse, for it thinks, reasons, comes to conclusions and in fact assists in controlling our acts at every

turn; indeed this unconscious part of our mind wields driving forces of the utmost potency in moulding our lives.

For instance, as Christian D. Larson says:

The fear of any disease will tend to produce that disease in a measure; if not physically, then mentally. Entertaining fear of small-pox has been known to develop small-pox germs in a body that was thoroughly pure, healthful, and wholesome, when there were no such germs in the vicinity. Other contagious diseases have been produced in the same way, proving that the actions of the mind can and do affect the chemical life of the body. To expect health and to believe with a full faith that you are becoming well, can, and in thousands of instances have, produced perfect health in cases that all physicians had given up. These are interesting facts; facts that are being demonstrated every day, and that every person can demonstrate through his own personal experience.

Baudouin says:

The subconscious is a storehouse of the memories that have lapsed from the ordinary consciousness, of the wishes and sentiments that have been repressed, of the impressions of a distant past. But it is far from being inert, for it contains, in addition, the subsoil waters which are unceasingly at work; it contains the suggestions which will well up into the open after their hidden passage. This is all imagery, but it serves, better than pure abstractions to convey some notion of the complex reality we have learned to recognize in the subconscious.

How large a part the subconscious plays in our lives is shown by Dr. Louis Walstein:

The accumulated contents of our memory govern our emotions, our thoughts and actions, and therefore subconscious impressions and their aggregate must necessarily play a great part in our individual lives.

And the perfect co-operation between memory and the subconscious is shown by Dr. Charles F. Winbigler:

The memory is perfect—never forgets anything—and it can reproduce what it knows when the subconscious mind is untrammelled by the conscious mind. An illustration will aid in understanding this statement. Dr. Bjormstrom relates the following experiment performed by Drs. Liegeois and Liebault:

"Liegeois has succeeded with a suggestion of one year's duration. On October 12, 1885, he hypnotized in Nancy a young man, Paul M., already before subjected to hypnotic experiments. At 10:10 a. m. he told him during the hypnosis that the following would happen to him on the same day one year later. You will go to M. Liebault in the morning. You will say that your eyes have been well for a whole year, and for that you are indebted to him and M. Liegeois. You will express your gratitude to both, and you will ask permission to embrace both of them, which they will gladly allow you to do. After that you will see a dog and a trained monkey enter the doctor's room, one carrying the other. They will play various pranks and grimaces, and will greatly amuse you. Five minutes later, you will behold the trainer with a trained bear. This man will be rejoiced to find his dog and his monkey, which he thought he had lost; in order to please the company, he will let this bear dance and you will not be afraid of him. Just as the man is about to leave, you will ask M. Liegeois to let you have ten centimes to give to the dog, who will beg and you will give them yourself. These professors, at whose clinic the experiment was made, kept the suggestion a secret so that the subject might not get any knowledge of it.

"One year later, on October 12, Liegeois was at Liebault's before 9 a. m. At 9:39 a. m. as nobody had arrived, the former considered the experiment a failure and returned to his room. But at 10:10 a. m., Paul M. come to Liebault and

thanked him, but also asked for Liegeois; the latter arrived immediately, having been called by a messenger. Paul rose, rushed to meet him, and thanked him also. In the presence of fifteen or twenty reliable witnesses, the hallucinations now clearly developed themselves in Paul, as they had been predicted one year before. Paul saw a monkey and a dog enter; he was amused by their antics and grimaces. Then he saw the dog approach him holding a box in his mouth. Paul borrowed ten centimes from Liegeois and made a gesture as if to give them to the dog. Then the trainer came, took away the monkey and the dog, but no bear appeared. Nor did Paul think of embracing any one; with the exception of these two details, the suggestion had been fulfilled. The experiment was ended. Paul complained of slight nervous weakness. In order to restore him, Liebault hypnotized him, but took the opportunity to ask for information about what had taken place. 'Why did you just now see that monkey and that dog?' 'Because you gave me a suggestion of it on October 12, 1885.' 'Have you not mistaken the hour? I thought I said 9:00 a. m.' 'No, it is you who remembers wrong. You did not hypnotize me on the sofa I now occupy, but on the one opposite. Then you let me follow you out into the garden, and asked me to return in one year; just then, it was ten minutes past ten, and it was at that hour that I returned.' 'But why did you not see the bear, and why did you not embrace Liebault and me.' 'Because you told me that only once, whereas you repeated the rest twice.'

"All those present were struck with the precision of his answers, and Liegeois had to acknowledge that Paul's memory was better than his own. Awakened after ten or fifteen minutes, Paul was entirely calm and had no remembrance of what he had just said during the hypnosis, nor did he remember what had happened before it in consequence of the suggestion of October 12, 1885." This is a very remarkable incident and proves the power of memory of the subconscious mind.

Dr. Hudson has this to say of memory as being resident in the subconscious:

One of the most striking and important peculiarities of the subjective mind, as distinguished from the objective, consists in its prodigious memory. It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true. It must be understood that this remark applies only to the most profoundly subjective state and to the most favorable conditions. In all degrees of hypnotic sleep, however, the exaltation of the memory is one of the most pronounced of the attendant phenomena. This has been observed by all hypnotists, especially by those who make their experiments with a view of studying the mental action of the subject. Psychologists of all shades of belief have recognized the phenomena, and many have declared their conviction that the minutest details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures.

Sir William Hamilton, in his "Lectures on Metaphysics," designates the phenomenon as "latent memory." He says:

"The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state they have faded into absolute oblivion, may, in certain abnormal states—as madness, febrile delirium, somnambulism, catalepsy, etc.—flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state."

The reader should distinctly bear in mind that there is a wide distinction between objective and subjective memory.

The former is one of the functions of the brain, and, as has been shown by recent investigations, has an absolute localization in the cerebral cortex; and the different varieties of memory, such as visual memory, auditory memory, memory of speech, etc., can be destroyed by localized disease or by a surgical operation. Subjective memory, on the other hand, appears to be an inherent power, and free from anatomical relations; or at least it does not appear to depend upon the healthy condition of the brain for its power of manifestation.

All the facts of hypnotism show that the more quiescent the objective faculties become, or, in other words, the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed, the whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger become the demonstrations of the powers of the soul.

The length to which the subconscious will go, is shown by H. C. Sheppard, in the following:

To show that the subconscious memory is ever active in the normal man and woman, and does not necessarily depend upon infancy, or, later in life, on some objective defect, an incident in the life of Henry Clay proves of value. We may read that at a time when he was too ill to reply at length on the floor of the Senate, an opponent had made an address of vital interest to Clay. He decided to speak, but fearing to overexert himself, extracted a promise from a neighboring sitter to stop him by fair means or foul at the end of ten minutes. The friend nudged Clay at the agreed moment, but as he kept right on with the speech, the hint was repeated none too gently, and again ignored. A pin was then brought into play, but as the subconscious mind with its array of facts and logic was thoroughly aroused by force of Clay's own antecedent (unconscious) suggestion, his conviction that he "must say something", he continued with one of the best and most eloquent efforts of his life for a good

two hours, feeling neither the pin nor the nudges. He stated to friends that records of facts which normally he had forgotten, trooped and marched through his mind, that he had felt no nudge and no pin, and, in fact, in his exhaustion at the close of his speech, took his friend to task severely for permitting him to exceed the ten minutes, as that was the length of the speech which he had consciously prepared.

For other angles of intensified co-ordination of subconscious memory with the objective brain-consciousness, we need but to glance at the well known performances of such men as Morphy and Pillsbury, conducting five to ten games of chess at once, with as many expert opponents, and winning; or even at the program repertoire of such artists as Hoffman and Paderewski.

The author does not purport to enter within the domain of spiritism in the pages of Applied Psychology and Scientific Living, but I think reputable investigators are now convinced that the spiritualistic medium reads the subconscious thoughts and pictures of the people in their presence or with whom they give a seance. The person may not at the time have any thought about what the medium is using, which they recognize as a past experience or as being true. This is easily understood when we remember that there are many episodes and incidents of our lives in the treasure chest of memory which we have not thought of for twenty, thirty, or fifty years; but when the suggestion is given, or, when we desire to recall some scene of past days, we only need think upon it, and it returns. It has been in the subconscious mind all these years, but has been submerged—has not come to the surface.

So the wonders of mediumship are easily understood as a subconscious condition.

But there are so many other reputable works on this line that I shall not dwell upon that phase of the subconscious any more than to mention the phenomena of a trance or inspirational speaking. In the Law of Psychic Phenomena, page 330, Hudson gives the following:

One of the most fascinating and seductive forms of subjective mental activity is exhibited in trance, or inspirational, speaking. A medium of fair intelligence and some education, obtained, perhaps, by desultory reading of spiritistic and miscellaneous literature, develops himself into an inspirational speaker. As a sincere spirit, he believes himself to be controlled by some great spirit who in life was celebrated for his eloquence. He ascends the rostrum and amazes his audience by his wonderful oratory, his marvelous command of the resources of his mind, and, above all, by the clearness and cogency of his reasoning. Those who have known him before and are aware of the limits of his education are the most surprised of all, and no argument can convince them that he is not inspired by some almost superhuman intelligence from another world. They know nothing of the wonders of subjective mental power; they have no knowledge of the perfection of subjective memory, which gives the speaker perfect command of all he has ever read, or of the logical exactitude of the deductive reasoning of the subjective intelligence.

The speaker, on his part, finds himself in possession of such wonderful powers and resources, emanating, as he believes, from an extraneous source, abandons his old pursuits, and devotes himself to the work of his inspiration. It is an easy and pleasurable existence for the time being. He finds that there is no need of taking thought of what he is to say, for ideas, and words with which to clothe them, flow from him like a mountain torrent. He finds himself in possession of knowledge which he has no objective recollection of ever having acquired, and of ideas which

were foreign to his objective intelligence. He believes, and, from his standpoint, has every reason to believe, that he is inspired by some lofty spirit whose knowledge is unlimited and whose resources are unfailing. He feels that he has no need of further reading or study, and the work of objective intellectual labor soon becomes a drudgery. The result is that his objective intellectual growth soon comes to a stand-still, and at length his objective intellect begins to deteriorate.

In the meantime, his subjective powers may continue to grow in brilliancy for a time, or at least they shine with a new lustre, as they are compared with the deepening dullness of his objective intellect. At length he becomes fitful, erratic, eccentric. As his objective powers deteriorate, they no longer have any semblance of control over his subjective mind. The suggestions which reason, in its best estate, may have given to his subjective mind, as a starting-point for his discourses, are no longer available, for his power to reason is failing. His friends, who follow him from place to place, begin to notice that he talks one thing at one place, and the opposite at another. They attribute the fact to the control of different spirits at different times, and for a time they are consoled. Eventually the fact is forced upon them that in his normal, or objective, condition he is growing more and more erratic, and that at times his conversation is the merest drivel. As in all the other forms of subjective development mentioned, his physical deterioration keeps pace with his mental decline.

In the meantime his subjective powers appear to deteriorate. It is not true, in fact, that his subject mind, *per se*, deteriorates for that is impossible. But as it is always controlled by suggestion, it necessarily takes its cue from the suggestions conveyed to it by the objective mind. When that ceases to develop, the subjective mind keeps on in its old rut, for the obvious reason that no new ideas are imparted to it. When the objective mind begins to deteriorate, its suggestions are no longer coherent, and the subjective mind is necessarily incoherent in exact proportion.

Its deductions from a false or imbecile suggestion will be logically correct; but, as a matter of course, a false, extravagant, or imbecile premise, followed to its legitimate, logical conclusion, necessarily leads the mind into a corresponding maze of extravagance and imbecility. It is therefore no indication of a decline of subjective powers, but it is a demonstration of the universality of the law of suggestion.

It goes without saying that if an inspirational speaker were aware of the source of his power, and of the laws which govern it, and would constantly keep it under the control of his reason, he could utilize it to the very best advantage. A cultured man of well-balanced intellect would then formulate his own premises according to the best lights obtainable through the processes of inductive reasoning, and "inspiration would do the rest." If his premises were correct, the subjective mind could always be depended upon to deduce the correct conclusions, and to illustrate them by drawing upon the resources of its perfect memory of all that the individual has ever seen, heard, or read bearing upon the subject. Such a man would be known as a man of "genius," in whatever direction he exercised his powers. And just in proportion to the natural powers and cultivation of his objective mind and the extent of his objective information would his subjective manifestations be brilliant and powerful.

I do not say that such an exercise of subjective power would not be abnormal and productive of untoward physical consequences. Men of genius in all ages of the world have unconsciously exercised this power. But men of genius the world over have been too often noted for abnormalities of character and conduct. Profane history furnishes but one example where a man of genius appears to have been in possession of objective and subjective powers perfectly balanced, and who was able to utilize his enormous objective advantages, resulting from constant and intimate association with the greatest minds of his generation, in the subjective production of works which must always stand pre-eminent. It is unnecessary to say that I allude to Shake-

speare. So little is known of his private life that it is impossible to judge whether abnormal physical effects resulted from his labors. But his works are full of internal evidence that his subjective powers were under the constant control of a well-trained and perfectly balanced objective intellect.

It is of course impossible to say just how far subjective power might, normally, be employed in the direction indicated, in the absolute dearth of examples where it has been employed with a full knowledge of the laws which govern it. But certain it is that so long as it is exercised under the delusion that it is an extraneous and superior power, over which the objective man possesses no control, just so long will the victim of the delusion be subject to the caprice of an irresponsible power, which will eventually drive him to the horrors of insanity or leave him in the darkness of imbecility. . . .

Dr. Alfred T. Schofield, eminent physician, has gathered the following opinion on this phase of the subconscious:

The subconscious mind is the seat of character, of conscience, and the spirit life. It is the source of conduct, of instinct, of tact, and the thousand qualities that make us what we are. It is "the ultimate governor and ruler of all actions and functions of the body and, in every way, the most important factor in our psychical and physical life."

The will itself may be unconscious. "The conscious and unconscious wills are essentially distinguished by this, that the idea which forms the object of will is conscious in the one case, unconscious in the other."*

The sense of the beautiful is of unconscious origin. "The creation of the beautiful by man proceeds from unconscious processes whose results the feeling and the discovery of the beautiful represent in consciousness, and form the starting-

*Hartmann, Philosophy of the Unconscious, vol. I, p. 253.

point of further conscious work which, however, at every stage needs more or less the support of the unconscious.[1]

This sense of beauty is one of the most mysterious of our unconscious faculties. The more it is considered, the more wonderful and arbitrary does it appear.

The ordinary artist does everything with conscious choice, the genius acts on impulses from unconscious sources. There is a lack in the former of "divine frenzy, the powerful breath of the unconscious, which appears to consciousness as higher and inexplicable suggestions which it is forced to apprehend as facts, without ever being able to unravel their sources."[2]

The difference between talent and genius is the difference between the conscious and the unconscious.[3]

Instinct is not the result of conscious reflection, not a consequence of bodily organization, not mere results of the mechanical foundation of the organization of the brain, but "the individual's own activity, springing from his inmost nature and character."[4]

The ethical element in man lies in the deepest night of the unconscious.

Our ego, or personality, as Spencer implies, seems to have its origin or source in the unconscious region.

What we call "ourselves" is a something which lies in the background of our consciousness, enabling us to combine the series of impressions made upon us, or the state of feeling within us, into a continuous personal identity.

The reader no doubt has himself observed that there is a number of mental processes of which we are unconscious:

Kant admits that unconscious sensations and obscure perceptions form the larger proportion of our mental states.[5]

1 Ibid., p. 291.
2 Ibid., p. 278.
3 E. Ribot, Heredity, p. 229.
4 Ed. v. Hartmann, Philosophy of the Unconscious, vol. I., p. 113.
5 G. H. Lewes, Study of Psychology, p. 17.

I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the result of these unconscious (?) processes, I have proved the habit of getting together material in advance, and leaving the mass to digest itself till I am ready to write about it. I delayed for a month those portions of this work relating to attention, association, and representation. I went to my library each morning and persevered days in succession reading Aristotle, Locke, Hartley, Mill, Bain, Spencer, Lewes, Paine, Hodgson, and then would sit looking out of the window at the park. I was conscious of thinking of nothing. I would take my fieldglasses and watch people. I wanted to write but could not, because I was conscious I was not yet in a proper mental state to say what ought to be said. One evening, when reading the daily paper, the substance of what I have written flashed upon my brain, and next morning I began to write. This is only a sample of many such experiences.[6]

In writing this work, I have been unable to arrange my knowledge of a subject for days and weeks until I experienced a "clearing up" of my mind, when I took my pen, and unhesitatingly wrote the result. I have best accomplished this by leading the (conscious) mind as far away as possible from psychology.[7]

When the conscious mind is in abeyance, as in a dream or reverie, or artificially, as in hypnotism or narcotism, the unconscious mind emerges from its obscurity, and impressions unconsciously formed upon the brain are seen and noticed for the first time; just as a receding tide lays bare the sands.

Many educated persons know four languages. This will give 160,000 words, or 40,000 for each, which is an underestimate. These words are as arbitrary symbols as signs in algebra. Then consider the countless facts and ideas bound

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6 Dr. G. Thompson, System of Psychology, p. 432

7 Ibid.

up with these words in a well-informed mind. Such a mind is far more richly stocked with words and ideas than the British Museum is with books. The British Museum will produce, after a hunt, in catalogues and shelves, of perhaps ten minutes, any book wanted. But the single unconscious librarian who waits our orders in the crowded chambers of our memory is far more speedy and skillful in his service. A student reads a page of French or German in a minute, and for each of the 200 or 300 groups of hieroglyphics printed on it, the unconscious instantly furnishes us with whatever we call for; its meaning, its etymology, its English equivalent, or any associated ideas connected with it. We have no conscious clue to direct the search. It is enough we want the point to be remembered, and instantly it is produced out of the vast repository. I think this single illustration sufficient proof of the presence and agency of the unconscious. For what mechanical or chemical action is conceivable as a possible explanation of the phenomenon in question?[8]

The chambers of memory, however, may be pigeonholed with many unfriendly suggestions which are unconscious, and in time may produce ill-health, lower efficiency, attract fear and all of the ill effects which negative suggestion may bring to human beings. André Tridon,* in the first chapter in "Psychoanalysis and Behavior," has dwelt upon this phase of the subconscious most minutely, from which we quote below:

To the majority of people, our conscious life appears as the most important, if not the only important, form of life. Most of our rules of behaviour, most of our judgments on human actions are based upon that estimate of our conscious life.

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8 Prof. Bowen, Modern Philosophy, p. 457.

*Alfred A. Knopf, New York, publisher.

And yet we are conscious of very few things at a time, and we are conscious of each one of those things only for variable, sometimes, very short periods.

After a week, a day, an hour, or a fraction of a second, the various things we were conscious of drop out of our consciousness, temporarily or permanently. We may witness a theatrical performance, be conscious of it that evening, think of it perhaps the next day, mention it several times in conversation, remember it years after when it is alluded to in our presence, and then forget it.

But the impression made on us by that performance does not die off. It only becomes unconscious. That impression and millions of others are stored up in our "unconscious" where they continue to live as unconscious elements.

These impressions meant either active or passive reactions to certain stimulations, the yielding to or resistance to those stimulations, memory-images of satisfied cravings and of repressed cravings, joy or pain, longing or hatred, in other words, all our life from the day of our birth, with all its struggles against reality, its compromises with reality, its victories and defeats, etc.

All that past which we are constantly carrying with us and to which we are constantly adding, is bound, according to what elements predominate in it, to color strongly our conscious view of life and to determine our conscious activities.

A neurologist, a sexual pervert, a sculptor, and a manicure would react very differently to the sight of a woman's hand. An egotist would be unable to notice in his environment things of a neutral type, that is, unlikely to affect his egotism favorably or unfavorably. To a farmer, a certain accumulation of clouds might suggest only a danger to his crops; the same meteorological phenomenon might transport a painter with artistic joy. A chemist or a sailor would place a totally different construction on their observations of the same clouds.

We know that unconscious factors cause us to engage in certain forms of activity, to become insane, to fall asleep, or to remain sleepless, to love a certain type, and to

remain frigid to another. They influence our methods of reasoning, making us at times illogical and one-sided, stubborn, and unjust.

In other words, our entire life is influenced, if not entirely determined by unconscious factors.

Our unconscious is the greatest time and energy saving machine, provided it functions normally. Some of our simplest conscious acts presuppose an enormous amount of unconscious work. Stepping aside to dodge an automobile, simple as it appears, is only made possible by innumerable "mental" and "physical" operations, such as realizing the nature, size, direction, and speed, of the dangerous object, selecting a safe spot at a certain distance from it, performing the necessary muscular actions, etc., etc.

On the other hand we may, without any apparent reason, perform useless, absurd, harmful actions, and be genuinely grieved or puzzled over our behaviour. We ask ourselves, "What made me do that?"

Our unconscious made us do that. Our behaviour was dominated and determined by one or several factors unknown to us and which, unless investigated systematically, may remain unknown, puzzling, detrimental, if not dangerous, and may at some future time be once more the cause of irrational behaviour.

Our unconscious "contains" two sorts of "thoughts": those which rise easily to the surface of our consciousness and those which remain at the bottom and can only be made to rise with more or less difficulty.

Our unconscious is like a pool into which dead leaves, dust, rain drops, and a thousand other things are falling day after day, some of them floating on the surface for a while, some sinking to the bottom and, all of them, after a while, merging themselves with the water or the ooze. Let us suppose that two dead dogs, one of them weighted down with a stone, have been thrown into that pool. They will poison its waters, and people wishing to use those waters will have to rake the ooze and remove the rotting carrion. The dog whose body was not fastened to any heavy object

will easily be brought to the surface and removed. The other will be more difficult to recover and if the stone is very heavy, may remain in the pool until ways and means are devised to dismember him or to cut the rope holding him down.

Another simile might be offered. Out of the persons assembled in a room, not one may be thinking of the multiplication table. Yet if some one points out three chairs worth six dollars apiece and asks the audience how much the three together are worth, the part of the multiplication table containing the answer will rise to the surface of everybody's consciousness, to sink back into the unconscious a second later.

Other thoughts would not rise so willingly into consciousness: those associated with some painful or humiliating memory or with the repression of some human craving. Only a special effort aided by many association tests will in certain cases cut the rope that holds those "dead dogs tied to their paving stone."

Such thoughts are called complexes and they are the most disturbing element in our lives, for, unknown to us, they exert a strong influence on all our mental operations and on our bodily activities.

It is not so much our consciousness as our unconsciousness which IS our personality. Our conscious thoughts are fleeting and changing, our unconscious is more permanent. If we take a list of some hundred words and ask a person to tell us what comes at once to his mind when he hears each word spoken, it will be noticed that the answers which come without any hesitancy would be the same several months afterward. Those answers, in fact, by their wording, present a striking picture of the personality, a picture which only changes when the personality undergoes distinct modifications.

Only the words referring to the person's complexes are likely to change, as if the unconscious was trying to conceal the place where the "dead dogs" have been buried. In reaction tests, in fact, the subject's failure to give the same

answer is taken to indicate a hidden complex. But even the varying answers given in such cases are closely related to one another.

When we remember how our unconscious has "grown" that is, through the accumulation of memories and repressions from the day of our birth, or even from our prenatal existence to the present day, we must realize that a large proportion of the elements which constitute it, is primitive, infantile, or childlike, unadapted or only partly adapted. Its influence on our behaviour is not likely, therefore, to facilitate our adaptation to the innumerable rules imposed by a more and more complex civilization.

Through all our life, our unconscious follows us like the shadow of an archaic self, prompting us to seek a line of lesser resistance, or to give up the struggle with the modern world, to indulge ourselves in many ways which are no longer acceptable socially; when childlike or infantile elements predominate in it, its influence may unfit us completely for life in modern communities, unless we are brought to a clear realization of the ghostly power masquerading as ourselves and which tries to pull us back.

When the man we were yesterday offers us suggestions as to conduct, we are probably safe in accepting them. When the boy we were at 15, endeavors to convince us that his way was the only way, the struggle for mastery between ourselves and the boy may usher in a neurosis. When the infant we were at one or two years of age, coaxes us to indulge ourselves as he did and we yield to his entreaties, we may regress temporarily or permanently to a level at which we shall be adjudged insane.

Academic psychologists have suggested a number of very interesting but meaningless words to designate the varying degrees of unconsciousness, such as foreconscious, preconscious, subconscious, etc. . . .

For scientific purposes the word unconscious is sufficient. Instead of distinguishing degrees of unconsciousness which may easily change, it is preferable to assign reasons for unconsciousness. The multiplication table in the above illus-

tration was unconscious because it was not needed, for reasons of economy. It became conscious when needed. Other factors, mentioned previously, remain unconscious because the thought of them is repressed or suppressed. Some are forgotten, because they are insignificant, some because the memory of them is weighted with unpleasant connotations, as one of the dead dogs was weighted with a paving stone.

It is the task of psychoanalysis to make us thoroughly familiar with the content of our unconscious, that we may, on every occasion, determine whether the voices talking to us from the past buried in us are the voices of civilization or the voices of regression.

Psychoanalysis forewarns us against any undue influence it may exert in the conduct of our lives, and helps those of us who may have listened to the wrong voice, to free themselves from their slavery.

Instead of saying, as academic psychologists would put it, that the psychoanalytic technique can make unconscious factors foreconscious and finally conscious, we should say that it can establish a relation of cause-effect between certain acts and certain unconscious factors.

This phase of the subconscious is one of the most important and extensive studies in psychology and has been dealt with at great length in Volume IV of the Fundamentals of Practical Psychology. We are endeavoring, in Applied Psychology and Scientific Living to give some of the fundamentals of the subconscious and its actions as applied to success, health, and happiness and can only direct the reader where and how he may follow the other angles of this great study of the mind.

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It is a plain statement of scientific facts. It calls "a spade a spade." It teaches each one of us how we may choose the mate who is suited to us and how by following the scientific laws of sexology we may achieve the supreme happiness of Life.

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It instructs in methods which enable you to know those who are unfitted for marriage, either through disease or incompleteness. It teaches how to conduct a magnetic courtship and win the one in all the world who can make you happy.

It shows the rhythmic sex tides which are part of every woman's life. It shows how to discover these periods and the rules which should govern a husband's actions during them.

It instructs in the mutual adjustment of sex relations—what to do if a man is sterile or a woman is barren; and how sex weakness can be cured and manhood restored without the use of a drop of medicine or drugs.

It teaches frankly the science of copulation and perfect reproduction. It instructs the man in his duties toward his wife during the important period of pregnancy.

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Practical Psychology and Sex Life

NOT 1 per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

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With a stroke of the pen he severs the ties that bind us to the ignorant conventions of the past. The veil of silence is wrenched away and the happiness and harmony that come from righteous Sex Life are made understandable.

This work is an epoch-maker in the history of Practical Psychology. Not alone in the realm of sex life, but in every other phase of psychology it stands pre-eminent.

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It reveals the secret of staying young. It teaches the methods of scientific sleeping, scientific feeding, and scientific breathing; the education of the subconscious mind and how you may put it to work for your success; how you may save your children from immorality.

It shows you how you may develop the powers of hetero-suggestion and become a healer; how constipation may be cured and surplus flesh reduced.

It brings out the laws of scientific thinking, of spiritual communication and mental telepathy; it instructs you in scientific exercising and in developing the power of concentration and memory retention.

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This book will show you how to unlock the forces of the Subconscious Mind, how to use the Subconscious Mind so that your life will be large, your friendship increased, love magnified, prosperity multiplied, health secured and happiness enhansed.

This is one book you need to help you unlock the forces of the Subconscious Mind.

"How the Subconscious Mind Can Help You in the Silence" will be invaluable to solve your problems in life. It tells you how to prepare to enter the Silence, plan for your daily needs as well as to attract technique.

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How to Be Beautiful and Popular

The Law of Abundance

How to Double Your Efficiency and Earning Power

Price 50c

*From "Applied Psychology and Scientific Living," Volume 1 of the "Fundamentals of Practical Psychology."

PERHAPS at times you looked around you at the abundance of good things others had and envied them. Perhaps you have considered that luck so bountifully supplied these things. There is an abundance for you, too—a regular avalanche of life's treasures if you but understand and apply the Law of Abundance. A very interesting experience of Dr. Bush's when he went from school to preach at a typical western prairie town, is the basis for his discovery of this law. He found by the long, hard road of experience that abundance may be had if one understands how to get it and is willing to pay the price. You will be amused as well as enthused by his story—and you will readily grasp the value of his experience and apply it to your personality. Dr. Bush claims that poverty is a disease—a sickness aggravated by a mental depression. You will quickly see this and profit by his advice after reading this book.

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Nearly a hundred pages.

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How to Keep It — How to Overcome Failure and Adverse Environment.

IF we live in terms of love we attract love to us. With universal love, wars could not be, poverty and despair would cease—all life would move in harmony. David V. Bush teaches in this volume how to secure and keep love. He opens his heart and gives you the secret of happiness through love. There are thousands who love him because of the contentment he has brought into their lives. If you are discontented—if there seems no hope for your future—if you are grouchy and ill tempered—if others treat you coldly—if you are lonely and heart hungry for friendship—you will profit greatly by the message Dr. Bush has for you in this book.

Dr. Bush, in his quaint way, gives you some true anecdotes of what love has done. He shows how Universal Love creates higher ideals and opens up new worlds for those lonely souls who do not understand the philosophy of his teachings.

*The Chemistry of Thought

How Thought Affects the Body for Health or Sickness—Success, Friends, Prosperity and Love.

COMBINED with this volume is an instructive lesson on the Chemistry of Thought. Scientists tell us that our thoughts, whether for good or evil, bring a chemical reaction in our blood that affects our whole physical being. This is a very wonderful discovery and teaches us the value of control over our emotional thoughts and actions. Dr. Bush gives you the advantages of his experiments and knowledge about this strange mental process. It's a thing that all should know about, because the seed you sow will come back to you. This is the inevitable law of nature. What makes his message more interesting are the actual experiences he relates—stories that prove this truth.

Thousands of people are sick because the emotional side of their nature is not controlled by their thoughts. To know how to direct the thoughts along the right path is a key that overcomes physical sickness. Dr. Bush tells you how to think for health and success.

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*SMILE!
SMILE!
SMILE!

Fear, Man's Worst Enemy
Where It First Came From
and How It Can Be Eliminated
After This Life, What?

Smile and the world laughs with you. Weep and the world laughs at you. A genial smile will warm the cockles of the coldest heart. The power of laughter—the frankness of a pleasant smiling countenance will gain you friendships and drive away dull care. Dr. Bush gives many examples of this and explains just how laughter causes a physical change that benefits and makes a broader and better life. Through Dr. Bush's early struggles, when poverty and discouragement were with him day and night—he never failed to smile. You will realize the value of laughter after reading this book.

It has been said that more people die from FEAR each year than from all sickness. Dr. Bush thus terms FEAR, MAN'S WORST ENEMY. He explains how fear paralyzes the heart —how it retards ambition, how it makes men timid and places them at the mercy of others. If you are a mental coward, it's time for you to pull up short and take stock. You can never expect to be a leader if you are afraid to go alone. Dr. Bush tells you how to conquer this Arch Enemy of Mankind. He emphasizes his story with examples and gives you the simple secret of crushing this disturber. Fear becomes less a menace when you learn how to conquer it.

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It gives you the affirmations to use and tells you when and how to use them.

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Are you nervous or depressed? Do you feel old? Have you lost your grip? Have you a worrying disposition? Have you a personality that fails to attract others? Are you timid? Are you misunderstood? Do others seem inclined to give you always the worst of everything? Do you lack the aggressiveness necessary to bring you position and power? Are you in ill health? Have you any chronic disease? Is anyone in your family or among your friends so affected? Are your children willful and disobedient?

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You will more readily grasp the principle that governs the laws of visualization and concentration after reading this book.

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*WHAT IS GOD?

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Read what David V. Bush has to say of what God is. Dr. Bush will change your orthodox idea of a terrifying, death-dealing, penalizing God into the new concept of the Essence of All-Good, health, wealth, success, joy, strength, power, abundance and all else desirable. The author shows that while God is the power that guides us aright, He leaves it to our own subconscious inner powers to penalize us when we do wrong.

Thousands have tried to define Him—to grasp an understanding of His divine Spirit—David V. Bush, the noted lecturer, teacher and psychologist, has written a very interesting little book in which he deals with the Where and the How of Go.

His answer to "What is God" is one that will awaken you to a new understanding of God. You will realize after reading this interesting book why God is your Guide and Counsellor at all times—How He is—Why He is—and How you may understand Him.

This author shows that we are part of the All-good, and therefore, we are part of God, and as such we have the power that He has.

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